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THE HISTORY OF EDUCATION

AND OF THE OLD

PARISH SCHOOLS OF SCOTLAND.

BY

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P R E F A C E.

THE subject of this book, *The History of Education and of the Parish Schools of Scotland*, was suggested to me on reading Hill Burton's *History of Scotland*. A more recent perusal of Grant's *History of the Burgh Schools of Scotland* led me to collect what information I could obtain regarding the rise and progress of Education in Scotland, and throw it in book form for the benefit of those interested in such matters.

The book aims at giving a short sketch of the History of Education in Scotland before the Reformation, but concerns itself more particularly with the foundation and growth of the old Parish School system initiated by the commanding genius and foresight of John Knox.

There is to be found in the old Acts of the Scottish Parliament and of the General Assembly, and in Presbytery and Kirk Session Records, a considerable amount of information bearing on Education, which as yet has never been brought to light. But so far as I am aware, no writer has collected these references and combined them into a systematic and continuous history of the establishment and progress of the old Parish Schools of our land.

In this book it is my endeavour to do this in a brief and popular form. To undertake, however, such a task in anything like a complete form would, I readily confess, demand a lifetime, and very laborious research in many departments of old history.

This history makes no pretence of being exhaustive or learned. I have done my best with the material on hand, and sought to supply a want which many deplored.

I beg to acknowledge my indebtedness to Hill Burton's *History of Scotland*, and also to Grant's *History of the Burgh Schools of Scotland*, for much valuable information. To Dr Dickson, Emeritus Professor of Divinity, University of Glasgow, I tender my best thanks for valuable help and suggestions as to the sources from which knowledge on the subject might be obtained. I also thank Dr Crammond of Cullen for allowing me to embody some of his interesting notes, drawn from Presbytery Records, in my book. Such works as Duncan's *Parochial Law*, Professor Menzies' and Professor Laurie's *Reports of the Dick Bequest*, and *Old Church Life in Scotland* by Dr Edgar, assisted me greatly on certain points. Dr M'Crie's *Life of Andrew Melville*, and Professor Lorimer's *Patrick Hamilton*, and Hay Fleming's *Extracts from Presbytery Records*, I also found very valuable. To all from whom I received help I offer my heartiest thanks.

ALEXANDER WRIGHT.

MUSSELBURGH, 1898.

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THE TRUE MEANING AND AIM OF EDUCATION.

CHAPTER I.

INTRODUCTORY.

OF late much has been written on Education, and many attempts made to define what its aims are. Many of the past ideas regarding it have been pronounced as hopelessly bad, and the methods adapted in instructing the youth stigmatised as vicious and unnatural. Vigorous efforts have within the past fifty years been made to show by improved systems what the true ideal of Education is, what it aims at doing for the youthful mind, and how by the use of enlightened methods, the mental development and growth of children should be attained. The old system of cramming is denounced on every side, and the severe, too often harsh, discipline accompanying instruction condemned as unnecessary and brutal. What this age means by educating a child is a very different thing from what our forefathers thought. In our day it is being said "that man, not scholarship, is the aim of Education," and in accord with this idea a distinguished writer has said—"Do not, like common cultivators, water the individual branches, but the roots, and they will moisten and unfold the rest." The true ideal of Education is apprehended and clearly enunciated by the author of "Guesses at Truth," who tells us "that the end of all schooling is to 'educate' or call forth and bring out whatever is within the mind, and is not

primarily or mainly to 'instruct' or to impose a form from without." This definition is exhaustive. It seizes hold of the true conception of Education, which should aim at "nourishing and cultivating the mental faculties and not over-crowding them with a mass of information." Herein lies the difference between true and false education, between what is artificial and real. It is well for our age to keep this definition before it, for the general tendency of all modern Education is to cram the minds of children with facts and dates, and to overcrowd them with a mass of information. Our present system of Education in all our public schools tends altogether in the direction of cramming and overloading the mind. Examinations have to be undergone, Government tests submitted to, standards one after the other passed, and the mind of the child must be primed and coached and overcrowded for such, and the consequence is that instead of "nourishing and cultivating the mental faculties," such a system dwarfs and retards real mental development, and turns out not well disciplined and educated children, but little pedants, no doubt voracious for knowledge and facts, but wanting in the power to apply them in the varied duties of everyday life. Of course we do not and dare not blame the masters. It is the Government system we blame. Masters and School Boards are powerless in this matter. The Government has concocted the system of paying by results, and in carrying out the plan Parliamentary grants are provided, and are obtained by scholars passing in the various subjects prescribed by the Government. So much money per child may be earned, and it becomes the ambition of the teacher to earn the highest grant possible, because the amount of the grant earned determines his success in the eyes of his board. It, however, does not determine in any way the educational advancement of the child. The child by such a system

may be instructed—educated it is not, for to instruct and to educate the mind are two different things altogether. The present system of Education, we must therefore condemn. It loses sight of the one grand end that all education should contemplate, the nourishment and cultivation of the mental faculties, and concerns itself only with cramming the child with information, and doing what Froude some years ago very forcibly said in his address as Lord Rector to the students of St Andrews University, “filling the minds and memories of the rising generation with a large and varied mass of information,” which, on the examination day, was to be emptied out into the ear of the examiners, and for which a certain grant of money per child was to be given according to the art and proficiency the of child in successfully emptying itself.

A distinguished American educationist expresses himself in full sympathy with our idea of what true Education is. He insists on the development of thought power, and attaches little importance to the learning of mere words. He says:—“True teaching must be the adaptation of the subject taught to the learning mind. Whatever is above the mental grasp of the pupil only serves to weary and disgust the learner, and consequently depresses all healthy mental action. Judging from the results within our knowledge, by far the greatest part of all school work consists in a useless pilgrimage through a barren desert of empty words, a fruitless Sahara.” More and more our age is becoming alive to the fact, enunciated and emphasized with such force and plainness by our best educationists, that the principal aim of educating a child should be mental development. The boy’s intellectual powers should be called forth, and if we were sufficiently advanced in enlightenment we would see to it that as his intellectual powers were being developed his physical powers were also called forth. His hand and

eye and foot should all carefully be trained to do his bidding. By so doing, he would not be sent into the world unable to look after himself, awkward, unskilled, undisciplined. His religious nature should be cultivated, not certainly by loading his mind with a great mass of religious knowledge, but by the impartation of those holy precepts and exhortations of the Great Teacher of goodness and truth. Thus love, faith, and reverence become quickened and begin to play their part, and the result of this will be self-government, the power acquired by which the youth will keep himself free from vice as ignoble and dishonouring, and cultivate truthfulness, virtue, purity, and Christian manliness, as the grandest and noblest qualities of human nature. Of course, all such processes of unfolding and expanding the mind and nature of the youth demand as a necessary concomitant the communication of much useful knowledge, of large and abundant information. But this is what we wish to make plain and emphasize, viz., that the communication of knowledge is not to be kept steadily in view, but should be regarded as merely one of the instruments for the achievement of the process of unfolding and expanding, of "educing" or calling forth all the faculties and powers both intellectual and physical to their utmost capability.

But while it should be our high aim as a nation to educate the youth and to unfold and expand their powers, great care should be taken that all such education be associated with moral culture. The ethical training of children is a subject of supreme importance. All true educationists give it a primary place in their systems. Its value cannot be sufficiently emphasized in our day, more especially as we constantly hear that the tendency of the times is to eliminate the religious element in school training, and make instruction purely secular. Charles Sumner, the American

statesman, in one of his noble appeals, compares a Republic without education "to a human being without a soul, living and moving blindly, with no just sense of the present or future." But what shall we call a human being without morals and a sense of right or wrong? If we will have the rising generation moral we must teach it to be so. Past experience has taught the world this lesson; that if in free countries men are not subject to discipline, they incline to lawlessness and to barbarity. In such circumstances the peril is threatening and imminent. To avert such a calamity and to preclude the very possibility of seeing the nation divorce itself from rectitude and abandon itself to injustice, to wrong and to destruction, a beginning must be made with the children, and in every school from the lowest to the highest they must be trained in correct principles of conduct. All who love their country and wish to see it continue to flourish will feel an abiding and ever fresh interest in the art of right living, and will be convinced of the importance of imparting its first lessons to the young. From the time a child enters the elementary school, and throughout the entire course of after instruction, his conscience should be enlightened and developed, and the law of duty in its application to every domain and relation of life should by degrees be unfolded and illustrated. Why we plead so strenuously for moral culture being attended to in all our schools is this—that we are firmly convinced that mere enlightenment is no safeguard against vice and crime. If ever we resolve in Scotland to give up the teaching of the Bible and to thrust out all religious instruction from the curriculum of study in the schools, and to devote the entire school hours to secular knowledge and mere enlightenment, we are undoubtedly by that very resolution robbing our youth of the safeguards of virtue and goodness, and of those incentives to pure living and honourable conduct which are the crown and glory of a

noble manhood. It is long since that Wordsworth told us that "moral progress has not kept pace with the advance of intelligence." The reason why right conceptions of morality should not grow and increase with the advance of knowledge, is that far too little attention has been given to ethical education in our schools. The conscience of our youth has not been trained, their usual feelings and conceptions not aroused, called forth and developed. Such ideas as duty, obligation, honour, fair dealing with each other, propriety and such like have not been sufficiently and frankly brought before them, discussed and commended, their source fully explained, and their bearings made plain, simple, and attractive. We do not say that masters neglect altogether this branch of education, but we are obliged to admit that there is not sufficient time given in our public schools to the training of our youth in morals and right conduct, and that in all the schools and colleges of the land ethical culture has not the rank or importance given to it as to classics and the rule of three. And what is worse, as an American writer on "Studies in Moral Life" says, "while professors and teachers are reserving the little they have to say on the individual government of life until the senior term, the boys are working out their own decalogue, and forming notions of what is honourable and upright, which would hardly receive the approval of Moses or of any competent casuist. A lad is daily trained until he reaches manhood's estate in figures so that to calculate correctly becomes easy and natural; but he is not so trained in the more intricate problems of right and wrong; and indeed is generally left to his own crude ideas or his own passionate instincts, and when those have in some degree warped his character, the dignified professor takes him in hand and tries to force upon him views that are to him antiquated, ascetic and visionary."

It is most gratifying to find from the statistics relating to poverty and crime both in England and Scotland, that since the full operation of the Education Act of 1872, and the carrying out of the compulsory clauses among all classes, both poverty and crime have been on the decrease. Mr Craig Sellar, in referring to Lord Young's Act as "The greatest achievement in the annals of Education in this country since the Act for settling schools in 1696," pointed out its economic and moral effects in Scotland. He shows that when the Education Act was passed in 1872, the population in Scotland was in round numbers 3,400,000, the number of paupers was 122,000, and the average daily number of criminals, 2,777. In 1885 the population was 3,890,000, the number of paupers was 95,500, and the number of criminals, in spite of the depression of trade, 2,418. In other words, while the population had increased 14 per cent. in those years, the number of paupers had decreased 22 per cent., and the number of criminals had decreased 11 per cent. Twenty years ago four per cent. of the entire population of Scotland were paupers, now only $2\frac{1}{2}$ per cent. is the rate. Twenty years ago '621 per cent. of the population were criminals, now '468 is the rate, while in those years the population has increased 14 per cent.

Physical Education.

There are many things tolerated at present in our systems of educational training which must be abolished, if reforms of a really beneficial nature are to be inaugurated. All who are interested in the subject of Education feel convinced that the variety and amount of the subjects professed to be taught at all the schools of the day are altogether excessive, and that the very attempt to impart such a variety of branches confuses and bewilders the mind of our youth, and results in overcrowding the mental faculties with a mass of

information, and in no way helps to nourish and cultivate them, and thus truly to educate. We cannot deny that the quality of the work done in our public schools is of a very high order, but we are forced to say that such schools are too often mere intellectual hot-houses where the mind is unduly forced, and that too at the cost of physical health. A writer tells of a paper in which he read "of a little girl whose parents boast that she is so absorbed in her school lessons that she says them over every night in her sleep." Poor child, how we pity her ! and stupid father and mother you are beyond pity, and should be smartly punished. The grave is not far off, and you are already digging it to receive your treasure. Cramming is the ruin of modern education. It is the ruin also of many a young vigorous mind. The consequences are disastrous. The mind is gorged, the intellect strained, and the physical tone and fibre deteriorated. The brain becomes injured, the health undermined. A sound body should be deemed as important as a sound mind in the training of a child. True education should aim at what the Romans so tersely meant by the expression, "*Mens sana in sano corpore.*" Professor Hall in the *North American Review* says that he asked the masters of six city grammar schools, "How many of your boys have graduated sound in health to their teeth ?" and their replies have all ranged between three and fifteen per cent. In these answers he remarks, "I doubt from the sallow complexion, the languor, the anxious, nervous, worrying tone so generally seen in the faces of our brain-worked girls in high and normal schools, if the case is much better there." We do well to ask, "Is the case any better in our public schools in Scotland ?" There is very much room for believing that in this matter we are as culpable as our American friends ; and if so large a per cent. of our youth are physically incapable as the result of their school training, we do well to ask, Can

nothing be done to put a stop to such a reckless and foolish waste of brain power and bodily fibre and tissue? We heartily acknowledge that much of late years has been done in our public schools in the direction of feeding the school-rooms with pure air, providing satisfactory ventilators, setting on foot out-door exercise, such as games of football and cricket, drill, &c., and these all have exercised a beneficial and healthy influence. But something more could be done. Longer time should be given for the dinner interval, so as to admit of children coming home and taking a good substantial meal, instead of an indigestible lunch in the shape of a scone and biscuit; fewer hours should be given for mental application. Cramming should be discountenanced, long repetitions from memory avoided, and a wiser adjustment of studies to the capacity of the scholars should be attended to. By following out in part or whole such directions, something would be done, we believe, to introduce and uphold a more healthy and invigorating physical tone in the intellectual training and education of the youth of our land.

One great desideratum in the training and general discipline of the youth of to-day is physical education. It is for its increased scientific cultivation we plead. If it had been more attended to in the past, we would not have heard so many complaints regarding the physical exhaustion of our over-taxed and crammed children at school, and the lassitude and general break-down of the youthful system on account of excessive brain pressure. In 1872 at the Free Hall, Manchester, the late Earl of Beaconsfield spoke these words full of meaning for our times and all times—"After all the first consideration of a minister should be the health of the people. If the stature of the race every ten years diminishes, the history of that country will soon be the history of the past." Neither the Educational Department,

nor Parliament, or any of the School Boards have done as yet much for physical education. Now and then the country becomes alive to the importance of it, and measures are brought before Parliament of a sanitary nature, but in the face of the fact that the "physique" of the people is deteriorating from year to year, nothing of a very decided character has been done to have physical exercises more cultivated in the Board Schools.

Though the attention of Parliament has been repeatedly directed to the importance of physical education, no grant has been given by the House for such, pure and simple, and no recognition has been made of gymnastic exercises as a necessary branch of national education. As far back as 1862, the importance and necessity of having this branch of Education cultivated in our public schools were alluded to in a speech delivered by Earl Wemyss, then Lord Elcho, on the ground that every man should be trained to be a defender of the country. He then moved, "That the physical, moral, and economical advantages, arising from a system of physical training have been clearly shown in evidence before the Royal Education Commission. That it is expedient for the increase of the bodily as well as the mental aptitudes of children for civil, industrial, as well as for possible military service, encouragement and aid should be given for the extension of the practice of systematised gymnastic training." That this physical education is something more than drill given by some retired sergeant to the youth of our schools, will be seen from the statement made by a high authority on the subject, viz., Mr Munro Butler Johnstone, late M.P. for Canterbury. Speaking on the subject he asks the question, "Now, what is physical education?" And he answers, "Now unfortunately gymnastics, drill, athletics, and what goes in genteel girls' schools by the ambitious title of calisthenics are often jumbled up in people's minds

under the common appellation of Physical Education, and when one talks of introducing physical education into boys' schools, the drill sergeant rises up before men's minds as the embodied emblem of physical education. But that is another and a totally different thing. You only degrade physical education and defeat the very object which you wish to attain, of preparing the whole male population for military service by calling in prematurely the aid of the drill sergeant, in the case of children who require a whole course of preparatory training in order to make them of the best use in the drill sergeant's hands. You must work your cotton into yarn before it can be woven into cloth. By physical education I distinctly mean the inculcation of some sound thorough elementary principles of hygiene, combined with the practice of simple, though scientifically devised exercises, founded on sound physiological and anatomical principles. Now these two things should go together. Sound theory and wholesome practice are here, as in everything else closely connected together. "Among otherwise well-educated people, such unfortunate ignorance on the subject of hygiene prevails that we cannot be surprised if in the masses of the people, the grossest and most unfortunate delusions on the subject are rife. It is all very well passing Public Health Bills, Pollution of Rivers Bills, and Food and Drugs Bills ; an antecedent condition to the utility of all such measures is that their machinery should be loyally and willingly worked by people possessed of the conviction of their value and utility. Now the value of fresh air, pure water and wholesome food is scarcely appreciated at all by the majority of the people, and until you have opened their eyes your labour will more or less be thrown away." "The mind," says Spurzheim, "ought never to be cultivated at the expense of the body and physical education ought to precede that of the intellect, and

then proceed simultaneously with it without cultivating one faculty to the neglect of others, for health is the 'base' and instruction the ornament of Education."

It is pointed out by Dr Roth, who has for many years with great force and eloquence drawn the attention of Parliament to the defective state of scientific physical education in all our public schools that neglect of such training is one of the principal causes of excessive infant and general mortality. The Registrar-General reports that 45 to 50 of all children born are in their graves before they are five years old. According to Dr Ballard's official report, 1876, 402 died out of 489 infants received into the institution, Carlisle Place, Westminster, which is attached to the Convent of St Vincent de Paul. In Dudley, Wolverton, and Stoke on Trent, 4549 children died, while the total sum of all deaths was 8656. This is a mortality of 52·55. Mr Aldis, H.M. Inspector of Schools in Yorkshire, describes how he has seen the children in schools sitting wearily on high benches, while a child of eleven taught them the letters from a large alphabet sheet before them; the lesson lasting three-quarters of an hour, and immediately followed by another. Mr Aldis was astonished that any capacity for learning remained in the children after being brought to a state of torpor by weariness, confinement, fear, and close air. It is high time that such barbarities should cease and that a more humane and intelligent system of training children should be followed, and it is absolutely necessary if we are to continue to have a great instructed and well-educated class—that class upon whose intelligence, sobriety, nerve, and physical endurance, the whole strength and existence of the kingdom depend—that an increased knowledge of the constitution of the human body and of the laws which govern health, especially with reference to cleanliness, ventilation, recreation, bodily exercise and diet, be imparted to our

present-day workmen that in turn they may see to it that their children remain not ignorant of such subjects as are essential to health and long life, to strength, and a progressive productive power in the world. The community has the right to insist upon this ; that every child be "thoroughly" educated, and the child in turn has the right to demand that the proper means of teaching should be provided for it. The working-classes have a right to demand that if the State undertake the Education of their children, it should do it "thoroughly"—and we hope the day is not far off, when no school public or private shall be considered efficient or obtain any Government Grant, except physical education including hygiene as one of the compulsory studies.

Technical Education.

It is becoming evident more and more to all interested in the future of our country that our educational methods are not what they should be. Cramming is too much indulged in, the mental faculties are gorged, and nothing is acquired thoroughly. The brain is frequently injured, and the health of our youth undermined. And our age is becoming painfully alive to the fact that our schools do not succeed as they should in preparing children for the active duties of life.

Froude in one of his "Shorter Studies" points out the hopelessness of our young men trained in our higher schools and colleges. He declares that they are prepared for the trade of a gentleman, and for no other trade, and regards it as a bad sign that so many young men prefer clerkships and office work to trades. And he quotes the cry that comes from our Colonies, which quite agrees with his own views of things. "Send us," say they, "no more of what you call educated men, send us smiths, masons, carpenters, day labourers, these will thrive ; but the other is a log on our

hands ; he loafs in uselessness till his means are spent, he then turns billiard-marker, enlists as a soldier, or starves." Miss Florence Nightingale is not a whit less severe on our modern methods when she remarks that "instruction in the three R's, unaccompanied as it now generally is by industrial training, is apt to lead to the fourth R, Rascaldom." It is not enough that our children be instructed and burdened with knowledge. If they are to be rendered efficient, self-reliant, and self-supporting, they must be taught in such a way as not only to conduce to the invigoration of the intellectual and moral faculties, but to the furnishing and equipment of the youth, that they may be able to plan for their own maintenance. The practical must be systematically added to the theoretical in education, the concrete must find a place with the abstract ; and the industrial and technical be joined to the intellectual and speculative. Long ago the famous and far-seeing Liebnitz saw the weak point in all school education, and advocated the teaching of arts and trades in public schools, and pointed out how useful they would be to the State. And Goethe in one of his letters to Eckermann has words to this effect :—"Education makes of us bags filled with words, figures, and facts. If we could only have less philosophy and more power of action, less theory and more practice, we might obtain a good share of redemption." Our times are discovering afresh, what had been discovered long ago, "that bookish learning is a poor stock to go upon." It was this discovery in a partial way at least, and an understanding that the practical outcome of school education was exceedingly poor, that led Frobel to inaugurate his system known as the "Kindergarten," which aims at calling into exercise the intelligence and will of children, and which, while supplying them with sound and useful instruction, trains eye, ear, and hand to apply what has been acquired. The Kindergarten thus may be regarded

as the Primary or Elementary Department of the "Technical or Manual Training School." It was the first movement towards that system of Technical Education which already has established itself in many places on the Continent and in America. The Kindergarten has already found favour in most European countries, and may now be regarded as a settled institution. Technical training schools are increasing in number and importance on the Continent, and our country is awakening to the fact, that if it is to keep pace with other nations in the perfection of its manufactures and industrial skill it must give more attention to the promotion of technical taste for manual toil, and have a workshop attached to all its great public schools. Wherever these schools have been established, the testimony is all in the direction of the practical and material benefits of the system. Industry has been advanced and improved, and thousands of persons have learned how to support themselves.

As the result of the late Royal Commission on Technical Instruction, it was found that on the Continent, and more especially in France there was a number of schools designed for the systematic training of foremen in mechanical engineering and other branches of manufacturing, and in Germany schools for instruction in the principles of textile manufactures and dyeing. In Britain such schools were not known. It was found also that the technical skill of foreign artizans owing to the advantages that such schools gave to them was rapidly increasing, that elementary instruction in the use of tools for working in wood and iron was being introduced into the principal elementary schools of France. In Britain, all that we had in the shape of such scientific and technical instruction was in connection with the Science and Art Department of South Kensington, supplemented by the city guilds. But the Commission found

that owing to the defective elementary instruction of the artizans of our country, as compared with those of Germany and Switzerland, full advantage could not be taken of those opportunities which these science classes afforded.

As the result of the Commissioners' inquiries, the following recommendations were made to Government:—(1) As to elementary schools, that drawing should be taught systematically in all of them. (2) That no school should be considered efficient in which proper appliances—such as casts and models, &c., for this purpose were not provided. (3) That the limits of age and acquirements authorising the employment of the whole time of children in labour should be raised in England and Ireland to the standard of Scotland. (4) That proficiency in the use of tools for working in wood and iron should be recognised as a “specific subject;” and (5) That in rural schools the principles and facts of agriculture should be taught to the older children. An Act to facilitate the establishment of Technical Schools in Scotland was passed on the 16th September 1887. It enacts that local authorities shall have power to establish such schools after the next ensuing triennial election of a School Board, and that all expenses of providing tools, apparatus, drawing, and other materials be paid out of the school fund.

According to the circular issued by the Scotch Education Department on the 6th February of this year on Technical Education, the aim of such technical training as is advocated is first of “giving a more practical tendency to school instruction, and shaping it with a view to the work on which the pupil is to be engaged;” and second “to improve the character of his future work, and thus to increase the intelligence shown in the manufactures and industries of the kingdom, by basing that work on a wider and sounder foundation of preliminary training.” It is frankly admitted by

the Education Department in the circular, that the standard of intelligence and workmanship shown in the varied industries in foreign countries places our nation at a disadvantage in the European markets, and hinders our workmen from competing on equal terms with those of other countries, and that this arises from the fact that our workman, having no technical training provided for him before his apprenticeship, lacks that intelligent grasp of principles possessed by those who have such a training. And it further admits that owing to the conditions under which apprenticeship is now carried on, the apprentice cannot now secure the careful training in the workshop formerly obtained, and that as a natural result the young workman not only enters upon his career at a later period than formerly, but does not find the same opportunities open to him when he has entered upon it.

Taking into consideration such things, and having regard to the future industrial proficiency of our country, Government is strongly of the opinion that the question of Technical Education is one of vital importance to the community at large, and lays the task on the different School Boards of the country to provide such training, so that the capabilities of each child entrusted to their care be developed, and that the standard of intelligence of those who are to be engaged in commercial, manufacturing, agricultural, and other industrial agencies be not only maintained but considerably raised.

For at least a century past it has often and confidently been asserted that the industrial supremacy of Britain was unchallenged, and could successfully defy all the energy and inventiveness of the world. So superior was Britain to other nations that it was deemed impossible for them to assume the position of rivals. The British artisan and manufacturer priding themselves in the idea that there was

none such, would not even take the trouble of aiming at improvement. But Continental nations were at work, and their artisans and workmen were bent on competing with, if not outstripping British skill. For years past they have worked diligently at the task of improving their industrial efficiency, and they have not worked in vain. They have already not only entered the field as our rivals, but in some departments of labour they "hold the field," and have driven us from several of their domestic markets, and even the markets of other nations. Our industrial empire is boldly attacked all over the world ; and the nations that are thus successfully attacking us are those that are highly educated and trained. The testimony of the Commissioners on this point is very clear. "Our rivals," say they, "have possessed themselves outwardly of all the advantages and excellencies which have been the growth of English inventiveness and enterprise during the last generation. To the casual observer strolling from room to room, and watching the varying processes from the soft white silver to the 'built up' cop of yarn, there would not appear to be a very appreciable difference between a German and a Lancashire factory. The raw material, machinery, and appointments are equal in both cases. In general appearance the operatives do not compare unfavourably with those of Lancashire." As a proof that the skill of the foreign workman is already on a par with the British, we have simply to point to the weaving firms in Saxony, which send their fancy goods to London, Bradford, Manchester, and other large towns. Similar cases might be mentioned. Thus we may see that not only is the intelligence and skill of the foreigner on the increase, but the ingenuity and skill of the foreman, the manager, and master, and all this when gravely considered has some significant lessons for us to learn.

The one lesson it is calculated to teach and the lesson

our country is slowly taking in from year to year, is the need for Technical Education as a means to commercial efficiency and industrial supremacy. What our country needs is not so much the institution of such schools and classes for technical training, as such manual education accompanied by a higher education in general. It is this general culture and education which give to German artisans such intelligence and ingenuity in the application of their knowledge and have made them such formidable rivals in every branch of human activity which they have taken up. So it comes about that as we are far behind Germany in primary and secondary and University Education, we are behind in Technical Education also, for the one grows out of and is the result of the other.

CHAPTER II.

SCHOOLS AND EDUCATION BEFORE THE REFORMATION.

To trace back the rise and progress of Education in Scotland leads the inquirer into very remote and unhistoric times. We find ourselves groping amid the darkness and uncertainty of tradition with little that is solid and trustworthy under our feet. Information comes to us through sources which cannot always be relied upon, and which is largely coloured by the leanings, the prejudices, and predilections of the writers. We have therefore to feel our way cautiously along the periods and centuries before the Reformation, and make full and wise use of every ray of genuine light which throws itself across the path of history. For the patient enquirer and careful investigator there are, however, sources of information which may be relied upon, and which yield results that are capable of outliving all the tests and criticisms which history increasingly applies. It is amid the hoary and venerable years of Culdee supremacy and worship that the history of Education in Scotland takes its rise. If we would mention any period which might be deemed worthy of being named as the historic period of Education in our land it must be the settlement of Columba in Iona. It is from the lonely, yet far-famed Isle of I-Colm-Kill that the light of learning and of letters came to us. From that sullen and sad and storm-reft isle, where not a single tree has been able to resist the blighting wind of the wild Atlantic, or the destroying hand of man, that river has flowed which has enriched and fertil-

ised the soil of our beloved land, and brought with it such inestimable blessings to its sons and daughters. It is to St Columba and his little band of devoted brothers in the seagirt isle we owe the first dawning of that illumination which has as time rolled on spread itself across the broad expanse of the heavens, and glowed with such brilliancy in the land of the Scots.

The religious life and worship of that community of the Holy Isle of the far West gave birth to learning and the desire for Education throughout the length and breadth of the land. Religion prepared the way for Education, and Education in turn became the handmaid of religion. The universal law in Europe has been that the Church constituted herself the mother and protector of the school. The training of the neophytes attaching themselves to the monastery in Iona became an absolutely necessary thing, and the proper celebration of the Church services demanded a certain amount of Education on the part of the celebrants. When this want became recognised even among a very small circle, the foundation was laid for some system of Education. So we find in all the old monasteries in due course of time a school attached, in which certain branches of knowledge were taught, especially Latin, the language used in the service of the Church. Then as time went on the need for a certain amount of skill in copying the Scriptures, and any other works which the monastery library contained, came to be felt. Such a need naturally led to the study of writing. As far back as the year 1100 we find the old documents bearing record to the fact that Edelrade, son of Malcolm III., Abbot of Dunkeld, and Earl of Fife, grants to "Almighty God, to St Serf, and to the Culdees of the island of Lochleven, Admore with its freedom, without exaction of anyone in the world—Bishop, King, or Earl." It is well known that the Culdees, the followers of St

Columba, had a famous abbey on Lochleven, which for centuries was a great centre of religion and learning. But in the new order of things inaugurated by David I., whose one aim was to bring the entire Church in Scotland under the supremacy of the Pope, the Culdees everywhere fared badly, and had to yield their power and influence to the emissaries of Rome. That these Culdees were men of learning, men of light and leading also, we may readily judge from what we know of their library in their little isle on Lochleven. It consisted of, according to the old records, the following books:—"Four for the services of the Church, the Gospel after the text of St Prosper, the Acts of the Apostles, three books of Solomon, commentaries on Genesis and on the Song of Solomon, the Works of Origen, the sentences of St Bernard, treatise of the Sacraments, and treatise on exceptions from Ecclesiastical Rules." Researches through the old records show that among the Culdees there was a grade of Churchman, evidently the humblest, who was called the scholar. He was known by the title Scoloch, which is a Pictish word. He assisted the priest in the services of his church, but his principal duties seem to have been to teach. Mr Joseph Robertson in his book entitled "*Scholastic Offices in the Scottish Church in the Twelfth and Thirteenth Centuries*," has thrown considerable light on the subject of the Scoloch, and pushed his inquiries regarding scholastic matters to the very verge of the times of the Picts. He maintains that there were three grades of the ancient officers of the school—the Scoloch, the Master and the ferleyn. The ferleyn, he thinks, held the same place in the Scoto-Irish Church as the Chancellor did in the Scoto-English Church. The Scoloch he believes to have been the Scottish form of "scholar" or "clerk." The office of the Scoloch was frequently endowed with lands, called the "Scoloch lands," the revenue of which went to

maintain the Scoloch and provide education for certain poor scholars. By degrees as the feudal system was established in Scotland, these Scoloch lands along with the lands originally dedicated to ecclesiastical purposes, underwent the process of being secularised. Abernethy, the ancient capital of the Pictish Kingdom, and subsequently the scene of a bishopric, and still containing ruins of an abbey, was in the olden times a famous seat of learning. It was largely endowed, but its endowments, like most of the old endowments for religion and learning, have been usurped by laymen who transmitted the benefice as a heritage to their children.

Cathedral, Abbey, Burgh, and Grammar Schools before the Reformation.

It is beyond doubt that the schools which we find in existence in these very early times of Scottish history were for the most part Church schools, upheld by the Church and supported largely by its revenues, and that the scholars were young ecclesiastics, preparing themselves for office in the Church. Learning was still the privilege of the few, and a knowledge of letters was restricted to the aspiring youth whose ambition it was to become a priest, with the hope perhaps of occupying in time one of the dignified positions of the hierarchy or acting in some responsible and exalted capacity in the State. In course of time, however, we find laymen attending those Church schools, and that fact is an evidence to us that the desire for Education was on the increase, and showing itself in larger circles of the people. The tide was gradually rising, and by degrees manifesting its force, and ere long we shall find it in flood, sweeping away by its very impetuosity and strength every opposing barrier of ignorance and superstition, and making preparation for that mighty change which was to come over the land at the Reformation.

As far back as the thirteenth century we find mention made of private endowments being made for the support of the schools, and the maintenance of poor scholars. Royalty, too, in those early days figures as not only patrons of schools, but as encouraging them with grants. Disbursements from the royal exchequer are mentioned in the reign of the early Stuarts for the education and boarding of poor scholars. In 1378 payment of £3 15s 2d is mentioned as being made by the chamberlain to the master of the schools of Haddington by command of the King, the said master acknowledging that he had received the money, and two years later the chamberlain accounts for £4 as having been paid by command of the King "for the board *pro mensa*" of a certain poor scholar—" *cujuspiam pauperis scholaris*," who is at the schools in the town of Haddington.

Cathedral Schools.

Besides those schools which the Church founded throughout the length and breadth of the country, there was a class of school found in all the Cathedral towns, and known as cathedral schools. These were strictly under the superintendence of the Church, ruled over by the Chancellor of the Cathedral, and were often mentioned in the documents of the period as Grammar Schools. We find reference to such schools as far back as 1256 in Aberdeen. It was the duty of the Chancellor to supply fit masters for such schools, to exercise rule over them, to repair and correct books, to hear and determine lessons, and to grant licenses to such who desire to act as Grammar School masters and instructors of the youth. As the Scottish Cathedrals were formed on an English model, it followed naturally that the constitution of those schools in connection with the Cathedrals was also English; and in this way they differed essentially from the constitution of the Universities which sprang into being

later, and which being purely the outcome of the growing desire for higher education on the part of the Scottish nation, were modelled on lines wholly peculiar to Scotland, and having no resemblance whatever to the constitution of the great English Universities. These Cathedral Schools are found flourishing as far north as Kirkwall in the fifteenth century. In 1544 Bishop Reid of Orkney is mentioned as founding and erecting certain offices in the Cathedral of Kirkwall for the service of God. Among these was a Grammar School, of which the master, a chaplain, to whom was allotted the chaplaincy of St Peter, "shall be a graduate of Arts, and hold no other offices in the Cathedral."

Abbey Schools.

Besides Cathedral Schools we find schools in connection with the Abbeys scattered throughout the land. These schools were under the direction and control of the Abbot, who had powers entrusted to him almost equal to those of a Bishop. The Abbey of Aberbrothock, one of the most famous in Scotland, had such a school connected with it. So also had Dunkeld, which was ruled over by the Bishop, who held the double office of Bishop of Dunkeld and Abbot of the Holy Cross. Dunfermline, also, had its Abbey School. This school was one of the oldest in the land, having been founded about the same year as the Abbey was founded, viz., 1124. The school was destroyed with the "beautiful Abbey" in the year 1560. The office of school-master of this celebrated place of learning seems to have been for many years hereditary. Towards the end of the fifteenth century "Gude Maister Robert Henrisoun" is mentioned by Dunbar, in his well known poem, "The Lament for the Death of the Makaris," as having been master of the Abbey School, Dunfermline, and as having "brought to it great honour and a widespread reputation."

Nearly a hundred years latter we find notice of a complaint being laid before the Lords of Privy Council at the instance of "John Henrisoun of the Grammar School within the Abbey of Dunfermline," stating that "he and his predecessors had continued masters and teachers of the youth in letter and doctrine to their great commodity, within the said school, past memory of man, admitted thereto by the Abbots of Dunfermline for the time, to whom only he was amenable." The Grammar School of Edinburgh was under the superintendence of the Abbey of Holyrood, founded by David I. This Abbacy was greatly enriched by King David I. The splendid gifts of land, which included the Churches of St Cuthbert and of the Castle, with all appendages and rights, along with the Church and School of the Canongate, made it one of the richest Abbacies in Scotland. As proving the extent of the influence and immense authority exercised by the Abbot of Holyrood, the Burgh Records of Haddington, dated 15th November 1576, show that he was also patron of the Grammar School of that burgh.

Collegiate Schools.

Besides these Cathedral and Abbey Schools there were Collegiate Schools founded in connection with College Churches, all of which were well endowed by the offerings and gifts of the pious. It is generally believed that these schools were chiefly under the direction of the municipal authorities, and that the right of patronage of the school, and admission to the mastership, along with such endowments as accrue to that office, pertained to the Provost, Bailies, and Burgesses of the burgh in which the school was placed.

It is in those schools in connection with the Cathedrals, the Abbeys, and Collegiate Churches that we are to look for the rise of Grammar Schools, which have held for genera-

tions such an important place in the educational system of our land, and contributed so largely to the fostering and advancement of the higher branches of learning. Out of the wreck and ruin which came to those ecclesiastical buildings during the days of the Reformation, these Grammar Schools took their rise, retaining in some cases a wretched pittance of the endowments originally possessed, but in most instances completely shorn of their donations and left dependent on the goodwill and bounty of Town Councils or private munificence. It must be said to the credit and honour of Town Councils all throughout the land that they have uniformly endeavoured to support those schools both by their patronage and money grants to the best of their ability, and that amid all the stir and change and disorder of the times, and the poverty which naturally followed, our Town Councils upheld their good name and reputation as being true patrons of that higher education which the Grammar Schools aimed at giving. The position of master of the Grammar School was in those olden times one of great dignity. He was held in high repute, and his services were constantly in demand. In those days when few laymen could even read, and the barons were unable to sign their names, it could be readily supposed that the schoolmaster's advice and learning would be greatly sought after. As a proof of the high position occupied by the master of the Grammar School, we have but to cite a passage from the *Munimenta Universitatis Glasguensis*. It is to this effect, that in a general assembly of the University of Glasgow held 1521, the master of the Grammar School was chosen one of the deputies for electing the rector. Again, among the non-regentes nominated to examine the graduates of that University, we find in 1523 and 1525 Matthew Reid, "Magister Scotæ Grammaticalis;" in 1549 and 1551, Mr Alexander Crawford, "Magister Scotæ Grammaticalis;" and in

1555 Archibald Crawford, "Preceptor Scholæ Grammaticalis."

Burgh Schools.

Although we have no very clear references in the history of the times before the Reformation regarding the rise of our Burgh Schools, yet from subsequent legislation on educational lines we are led to the belief that the system of burghal schools had extensively spread throughout the land, and was recognised as a great means of educating the youth, and meeting the growing demands for knowledge among, at least, the middle classes. No Act of Parliament called into existence such schools, and no endowments from King, Lords, or Commons established them as a great living educational force in the nation, and guaranteed their permanency as one of the best institutions among the Scottish people. For the most part, while befriended and countenanced by the Church, they were the outcome of the increasing desire of the people for education, and to a large extent reflected that feeling after a more enlightened state of things which showed itself so forcibly at the Reformation both in the domains of learning and religion. As none of the other schools did, these Burgh Schools met the wants of the great middle classes, who were beginning to feel that they were a power in the State, and dealt the first blow at that domination and absolutism so long exercised by the lords and barons over the common people, and which as an essential accompaniment of feudalism has had in all lands where exercised a most deteriorating and degrading effect. Our Saxon forefathers were for long mere serfs. They belonged to the soil, and were regarded by those whose law was that "might was right," and who had clutched at the soil, and held them by force as mere chattels. The Romish Church, always subservient to the powers that be and essentially despotic

in her spirit and rule, aided, generally speaking, the bold rough ignorant, avaricious barons in their attempts to enslave the people and crush them into a grovelling subserviency. With growing light and increasing knowledge the system of serfdom by degrees disappeared. It could not withstand the fierce light which began to beat upon the land, and fill men's minds in every department of life with the ennobling feeling that they were men, not mere beasts of burden; that they had rights as men as well as their superior, and that come what might they were determined to have these rights respected and be treated as members of the great body corporate. When our Burgh Schools had a place in every considerable town in Scotland, and knowledge had worked its way like a leaven into the heart of the nation, and men everywhere in all grades of life were rousing themselves out of the sleep of ignorance and superstition, and turning their eyes towards the light; then the time could not be far off—it was already dawning—when to use the words of Scripture, men would be new creatures, “Old things are passed away, behold all things are become new!” The Reformation brought such times and changes in our land. Times big with the prophecy of yet greater and better things, and changes not less happy and auspicious, not less astounding and overpowering in their moral consequences than those which led the captive bands of Zion when the Lord had turned again their captivity to exclaim—“We were like them that dream. Then our mouth was filled with laughter, and our tongue with singing. Then said they among the heathen—The Lord hath done great things for them; the Lord hath done great things for us; whereof we are glad.” From the very numerous ordinances issued by Town Councils commanding parents to send their children to school, we may readily conclude that Town Councils generally, even in pre-Refor-

mation days, exercised great care over the youth of the land, and did all they could to give them the educational advantages provided for them. And if we read history aright, and understand the drift of the times, we must admit that years before the Reformation took place there was a great revival of learning in Scotland, and everywhere, and among all classes a thirst was showing itself for knowledge of all kinds. And so intense was this thirst, that in large towns and burghs, private schools were started, and men of undoubted ability threw themselves into the work of teaching and leading inquiring minds to the great fountains of knowledge. These private schools found no favour in the eyes of Town Councils. They frowned on them and did all they could to extinguish them as being opposed to the success of the Burgh Schools. Private enterprise had not then been elevated into a great healthy principle, and the ideas of the old burgh authorities regarding rule and government were too patriarchal to admit such a dangerous doctrine. Principal Lee, in his *History of the Church of Scotland*, gives us an idea of the state of the minds of some of the best youth of Scotland immediately before the Reformation. It is a reflection for the most part of the opinions and judgment of Scotland at that time. Speaking of the Grammar School of Perth and its distinguished teacher, he says that the boys attending this school numbering three hundred, all sons of the nobility, gentry, yeomen, and burgesses had a copy of the most popular book in Scotland during the sixteenth and seventeenth centuries—Sir David Lindsay's *Satyre of the Three Estates*—and being struck with the resemblance of some of his descriptions with the manner of a friar who was preaching against heresies, expressed their disapprobation of the preacher by hissing him so emphatically that he became alarmed and ran out of the church. The fetters of ignorance and super-

stitution were being broken to pieces among all classes, minds long enslaved were sighing for liberty, the new wine of knowledge was bursting the old bottles, and when the better day dawned and the sun shone with a fuller and additional splendour men everywhere were ready to hail its light, and to thank God and take courage.

But if one thing more than another contributed to hasten the days of Reformation in Scotland and diffuse the blessings of Education, it was a knowledge of the vernacular or mother tongue among all classes. In 1543 an Act was passed by Parliament granting to the people the privilege of having the Scriptures "baith the New Testament and the Auld, in the vulgar tounge in Inglis or Scottis." This privilege was granted because "There was na law schewin nor producit in the contrar." To this law the Archbishop of Glasgow for himself and all the prelates of the realm dissented until such time as a provincial council of the clergy should decide "gif the samin be necessar and thairupon askit instrumentis." But dissent and protest were alike of no avail; the old Church had lost its power, the old times were responding to the fresh inspirations which like a breath from Heaven had blown upon them.

Burgh and Parochial Schools.

In some of the less important burghs of Scotland the constitution of the schools was partly burghal and partly parochial, the patronage being vested in the Town Council and Landward Heritors conjointly, by such an arrangement the expenses of the maintenance of such a school being shared by the Council and Heritors in due proportion. Difficulties, at times resulting in long and expensive litigations, arose in the appointment of masters for such schools, the Town Council contending on the one hand that the grammar and burgh schoolmaster was *ex officio* session

clerk and precentor, the Heritors as stoutly holding that this appointment of session clerk and precentor lay with them. By a decision of the Court of Session it was ruled that the parties with whom the election of kirk session clerk and precentor lay were the minister and kirk session. The necessity of consulting the minister and kirk session on the appointment of a teacher in such cases necessarily led to considerable friction, and in many instances tended gradually to change the constitution of the school. Grant in his *History of the Burgh Schools in Scotland* gives an instance showing the steps by which the constitution of a Burgh School has changed into that of a Burgh and Parish School, and the kind of agreement entered into by the two parties. In 1656 the Council of Jedburgh admitted the heritors of the parish to the joint management of the Grammar School of the burgh by a contract stating that in respect the parish of Jedburgh consists of a free burgh and a land parish, who have both an equal interest in the school, whenever the "place of schoolmaster shall vaik" the Provost and Bailies of the burgh and the minister of the parish shall advertise every Heritor that the school "vaiks," and desire him to attend a meeting for electing a schoolmaster. "When the Council and Heritors convene they shall choose seven persons on each side . . . who may elect a schoolmaster, but not impose additional burden for the support of the school ; and lest the school suffer prejudice by the Heritors not compear- ing, they who attend shall with an equal number from the town elect a schoolmaster."

This joint board of patrons seems on the whole to have acted with considerable harmony in the appointment of masters, in some cases the one body of patrons making the election, in other cases the other body, but each in turn homologating the appointments made. But both the Burgh

and the Kirk Session Records afford proof of bitter disputes between Town Council and Heritors over such elections, such disputes often ending by both parties agreeing to submit the question to the decision of the Court of Session.

St Andrews has always taken a distinguished place as a centre of learning. As far back as we can safely go in trustworthy history we find schools of considerable note established in that quiet retreat of church life and culture, and scholars or "scholocs" are mentioned as early as 1120 as welcoming the friend and biographer of St Anslem to the chair of the "Bishop of the Scots," as in process of time the Bishop of St Andrews was called. There is also reference to these schools in documents issued under the seal of David I., and mention of certain substantial gifts being made by the King to the schools. These schools in St Andrews were closely associated with the Church, and formed a kind of necessary appendage to it. In 1180 we find King William granting to the abbot and convent of Kelso all the churches and schools of Roxburgh with all their pertinent, and frequently we read in the history of those early times that this gift was confirmed and the churches and schools of Roxburgh were made over to the Church of St Mary of Kelso "free from all synodal rent and conreds." Other schools in connection with long-established churches come to have their well-defined place in the history of Scotland. About 1160, Ernald, Bishop of St Andrews, confirmed to the Church of the Holy Trinity of Dunfermline, the Churches of Perth and Stirling, with their schools and chapels and all other things pertaining to them. According to "*Liber de Dryburgh*," Pope Lucius in 1183 confirms to the abbot and canons of Dryburgh all their possessions, and forbids any one to interfere with the masters in their parish of Lanark in regulating the studies of the scholars, provided they did not make unjust exactions. Again in 1187 Pope Gregory VIII. granted

to the Prior of St Andrews, and to his brethren professing the life of the regular clergy, the Church of Linlithgow, with the chapels, tithes, and "school of the same place." In 1262 the name of Master Thomas of Bennam is mentioned, in an ordinance of the Bishop of Aberdeen, as "Rector of the Schools of Aberdeen." As far back as 1481 there is undoubted evidence of the existence of a school in Dumfries, for we find, as is pointed out by M'Dowall in his "History of Dumfries," Master John Turnbull, rector of the school of Dumfries, a witness to a seisin of Robert Lord Maxwell in a tenement in the town, and four years later the name of Alexander Hog, rector of the school of Brechin, appears as witness to an instrument of resignation by Robert Williamson. Thus we see that over a very considerable period, dating as far back at least as the eleventh century, schools existed in our country in connection with the Church, and that these schools received some very substantial gifts and endowments from Church and State alike, and contained in themselves all the elements of permanency and a prosperous future. In 1498 the plague raged in Edinburgh, and created quite a panic among all classes. The action of the Town Council on the occasion helps us to get at certain information regarding the schools in Edinburgh, which we might not have been able to obtain otherwise. On the 17th November of the same year, the Provost, Bailies, and Council met and ordained that "all school scail, and none be held, and that the children dwelling to landward remove to their friends at once, and remain there until God provide remedy." This ordinance is proof to us that not only were there schools solely under the jurisdiction and care of the Church, but other schools of a minor position, taught by unrecognised masters, or bearing the title of "dame schools," which owing no allegiance to or relation with the Church, yet in such seasons of crisis or panic were

obliged to comply with the injunctions of the magistrates of the city.

After the overthrow of the Romish Church, and the establishment of Presbyterianism, a great impulse was given to Education. The Reformers were all zealous educationists. It was their settled conviction that the existence and continuance of Popery arose from the ignorance of the common people, and that if the Reformed doctrines were to be permanently rooted and developed, this could only be done by the aid of popular Education. The Reformed Church got little or no help from the State in all her attempts to advance learning and establish schools throughout the land. At least this is very certain that from the year 1560 to 1633, the State, or more properly speaking the Parliament, made no proper provision for the founding and maintenance of schools. The Church had the whole devising and carrying out of any schemes of primary Education which the common people enjoyed, and the burden also of supporting the schools. It is not till we come to the year 1633 that we find the State coming to the help of the Church. Then Parliament made provision for the establishment of schools, and the support of schoolmasters, and in many ways befriended kirk sessions in their supervision of the educational interests of parishes. This partial provision and help on the part of the State stretched over a period of fully 200 years, and came to a termination in 1872 when the celebrated Education Act, the most important and statesmanlike of all Education Acts, was passed by the British Parliament. Then the State charged itself with the entire responsibility of providing primary Education for the people; broke entirely to pieces the old parochial system of Education which had done so much for Scotland; took from the Parish Church all right and power of controlling and managing schools; and plainly said that the growing wants of the

times had outgrown all the resources of the Churches, and that it no longer stood in need of any ecclesiastical help. The Reformation in Scotland arose with happy auguries. It was the dawn of a better and brighter day for our land. Learning, culture, education, civilisation, and religion took a fresh start. Men in all grades of life felt the invigorating breezes which were blowing all around. The masses and common people were moved. They began to feel that they, too, had rights, and hands were being stretched out for the blessings which had come to them as the offspring of a healthy and robust Liberalism. The life of the nation was seen to beat and throb in every vein and artery of the great body corporate. Now for the first time the Scotch peasant began to assume and acquire a very marked and characteristic place. The wave that is sweeping over the land will affect him as it has done other grades of life, and lift him up and place him in a position of importance and respect, which he has continued to uphold ever since.

In the First Book of Discipline, 1560, John Knox and the other Scotch Reformers paid particular attention to the state of Education. They required that a school should be erected in every parish for the instruction of youth in the principles of religion, grammar, and the Latin tongue, and that in small parishes the reader or minister should take care that the youth be instructed "in the first rudiments, especially in the Catechism as we have it now translated in the Book of the Common Order." They also proposed that "a college should be erected in every notable town" in which logic and rhetoric should be taught along with the learned languages. It seems that those enlightened Reformers even contemplated some system of Free Education much on the same lines as our modern ideas on the subject propose. I make this statement on the authority of Dr M'Crie, who in his "Life of John Knox" says:—"They

(the Reformers) seem to have had it in their eye to revive the system adopted in some of the ancient republics, in which the youths were considered as the property of the public rather than of their parents, by obliging the nobility and gentry to educate their children and providing at the public expense for the education of the children of the poor who discovered talent for learning." It is undoubtedly to John Knox that Scotland owes the high position her sons have taken for generations in intellectual attainments. He, more than all others, inaugurated that national system of Education which brought such inestimable blessings to our land. This is how the greatest thinker and Scotsman of our century speaks of the Reformer in his "Hero and Hero Worship." "He is an instance to us how a man by sincerity itself becomes heroic ; it is the grand gift he has. We find in Knox a good, honest, intellectual talent, no transcendent one. A narrow, inconsiderable man as compared with Luther, but in heartfelt instinctive adherence to truth, in sincerity we say he has no superior. Nay, one might ask what equal he had ? The heart of him is of the true prophet cast. 'He lies there,' said the Earl of Morton at his grave, 'who never feared the face of man.' He resembles more than any of the moderns, an old Hebrew prophet. The same inflexibility, intolerance, rigid, narrow looking adherence to God's truth. An old Hebrew prophet in the guise of an Edinburgh minister of the sixteenth century."

A very different man in every way to the old Chelsea sage, Sir Walter Besant, in a recent article on "What Scotsmen owe to John Knox," which appeared quite recently in one of the English periodicals, says—"Halfway down the Canon-gate, as everybody knows, is the house of John Knox. I suppose that Scotsmen do really understand what they owe to this great man. Do they, however, always feel that it is

through John Knox and all he did for his country that now wherever the pilgrim turns his feet he finds Scotsmen in the forefront of battle, of civilisation, of art, and letters? They are Premiers in every Colony, professors in every university, preachers, editors, lawyers, engineers, merchants, everything—always in the front. In the last Ministry (Liberal) there were, I think, six Scotchmen; at the present moment there are, I believe, five, much more than their share, but who is to turn them out? I cannot. Can you? What had John Knox to do with it? It must be allowed that the Scottish energy, mental and physical, is extraordinary! Knox had good material to deal with, but for the development of that material several things were required. Education to begin with. John Knox perceived that want and supplied it. Freedom of thought, freedom of speech, freedom of action, John Knox, the leader of that great movement, which we call the Reformation, supplied all these. These things began with John Knox. They have kept his house; they have also marked the place of his grave with a little disc of stone. There it is, you can read the letters 'J. K.' And beside it, beside the grave of John Knox stands a leaden statue to his most sacred and most moral and most religious Majesty, King Charles the Second! Well, it is of lead, the material is significant. Besides, for a monument if you want one—circumspice—look round the world."

In marked and deepest contrast and in very significant and suggestive terms to what these two writers have just said, it is well to hear what Pope Pius the Ninth says of our reformer and greatest of educationists, when issuing his bull setting up a Hierarchy in Scotland. The bull is dated Rome, November 6th, 1877, and contains the following words, after a short reference to the fact that Scotland was converted to Christianity from the earliest times and pro-

duced such saints as Margaret of Scotland :—" But the Protestant heresy, in the act which cruelly assassinated Mary Stuart, persecuted Scotland, mainly through the instrumentality of the savage apostate, Knox. That man made the country Presbyterian, that is to say won it over to a sect which repudiates all hierarchy and admits only simple presbyters, all equal among each other." It was, however, this "savage apostate Knox" and this Presbyterianism so much abominated by the Pope, that gave to Scotland its high educational advantages, and Scotsmen will continue both to venerate the name of Knox and love Presbyterianism in spite of all the anathemas of the Papacy, as long as the world lasts.

CHAPTER III.

SCHOOLS AND EDUCATION BEFORE THE REFORMATION.

REFERRING to the deplorable ignorance which seems to have existed among the rank and file of the priesthood fifty years before the Reformation, M'Crie says:—"Foreign writers have been amazed with the information that many of the Scottish clergy affirmed 'that Martin Luther had lately composed a wicked book called the New Testament, but that they for their part would adhere to the Old Testament.'" Ignorant, however, as our clergy were they were not more illiterate than many on the Continent. A foreign monk, disclaiming one day in the pulpit against Luther and Zwingli, said to his audience:—"A new language was invented some time ago called Greek, which has been the mother of all these heresies. A book is printed in this language called the New Testament, which contains many dangerous things. Another language is now forming, the Hebrew, whoever learns it becomes immediately a Jew."

Although before the Reformation Scotland possessed not many high schools of her own in which her sons might obtain a liberal education without being compelled to go abroad or even to England and attend the great schools and universities to be found there, still it is clear she had a few schools noted for their superior course of training and for the good scholarship and accomplishments of the preceptors. Conspicuous among such schools was Montrose, said to be founded by Robert I., and famous for many generations in having sent forth to the world many ripe good scholars.

This school was upheld by the public spirit of its patrons until the establishment of the Reformation. At this school some years before the Reformation the celebrated linguist, Andrew Melville, received his education. His teacher was Pierre de Marsiliers, a Frenchman. At this school Melville had made such proficiency in Greek that when he entered the University of St Andrews about 1559, he was able to read Aristotle in the original language, "which even his masters themselves understood not," for though the logics and ethics of Aristotle were then read in the colleges, it was in a Latin translation. "The Regent of St Leonards," says James Melville, "tauld me of my uncle, Mr Andrew Melville, whom he knew in the time of his cours in the new collag to use the Greek logics of Aristotle, quhilk was a wonder to them, he was so fyne a scholar and of sic expectation." (*M.S. Diary p. 25*).

By the First Book of Discipline it was provided that there should be a reader of Greek in one of the colleges of each university, who "shall compleat the grammar thereof in three months," and "shall intrepert some book of Plato together with some places of the New Testament and shall compleat his course the same year." But such a wise and liberal course of instruction could not be carried out owing to several causes as pointed out by M'Crie, such as the scarcity of learned men, the deficiency of funds, and the confusion in which the country became involved, which last circumstance led many learned Scotsmen to repair to the Continent and devote their talents to the service of foreign seminaries.

On the other hand, on account of the scarcity of preachers, it was found necessary to settle many of the most learned men in towns which were not the seat of a University. "Some of these," says M'Crie, "undertook the instruction of youth, along with the pastoral inspection of their parishes.

John Row taught the Greek tongue in Perth. The venerable teacher, Andrew Simpson, does not appear to have been capable of this task, but he was careful that his son Patrick should not labour under the same defect. He was sent to the University of Cambridge, in which he made great proficiency, and after his return to Scotland taught Greek at Spot, a village in East Lothian, where he was minister for some time." "It is reasonable," proceeds M'Crie, "to suppose that this branch of study would not be neglected at St Andrews during the time Buchanan was Principal of St Leonards College, 1565—1570. Patrick Adamson, to whom he demitted this office, and whom he recommended for his 'literature and sufficiency' was not then in the kingdom, and the state of education languished for some time in that University. James Melville, who entered it in 1570, gives the following account:—'Our regent begoud and teacheth us the a b c of Greek and the simple declinationis, but went no farder.' "

"The return of Andrew Melville in 1574 gave a new impulse to literature in Scotland. That celebrated scholar had perfected himself in the knowledge of the language during the nine years which he spent on the continent, and had astonished the learned at Geneva by the fluency with which he read and spoke Greek. He, was first made Principal of the University of Glasgow, and afterwards removed to the University of St Andrews. Such was his celebrity that he attracted students from England and foreign countries, whereas formerly it had been the custom for Scottish youth to go abroad for their education. Spotswood, with whom he was no favourite, and Calderwood equally, bear testimony to the profound knowledge he had of their language. Soon after Melville, Thomas Smeton, another Greek scholar, returned to Scotland, and was made Principal of the University of Glasgow." The following is taken from "St Andrews

Kirk Session Records," 1559—1582. (Hay Fleming.) These extracts throw some interesting light upon the state of education in the old University towns of St Andrews and Aberdeen during the times immediately before and after the Reformation. "Considering the state of education and the difficulty of acquiring it previous to the Reformation, it was no discredit to 'the honestest men' of Aberdeen that so many of them could not write their names. It would be easy to multiply instances of more culpable ignorance, but two must suffice. In signing a charter in 1544 the Prioress and Prioress Elect of North Berwick were constrained to add to their names, 'wyth my hand at the pen,' and opposite the names of the twenty subscribing nuns are the equally significant words, 'Wyth all our handis leid at the pen.' (*Carte Monicium de North Berwic, Ban. Club, p. 60.*) And in 1566 the Countess of Huntly displayed the same inability in signing the marriage contract of her daughter. (Stuart's "*Lost Chapter in the History of Mary Queen of Scots Recovered*," p. 100.)

Alexander Seaton, the fugitive prior of the Black Friars of St Andrews, in his letter to James V., avers that "some of thame cane not read thair matynes who ar maid judgeis in heresye." (Laing's *Knox, I. 49*). And by the General Provincial Council in 1552 "the clergy were enjoined to exercise themselves daily in reading Hamilton's Catechism, 'lest their stammering or breaking down move the jeers of the people.' The learning of the Scotch Convent may not have been carried to a higher pitch, but such learning as there was, was always found there. Kelso had schools in the town of Roxburgh in the time of William the Lion, and Dunfermline had endowed schools in the city of Perth at least as early." (*Scotland in the Middle Ages, p. 135*).

The schools of St Andrews reach back to a still more remote date, for they "appear to have been of note as early

as A.D. 1120 (*Concilia Scotiæ*, II. 290). But it was two centuries after the death of William the Lion ere the university of the city was founded, and for many years it had no buildings of its own.

Immediately before the Reformation there are said to have been more than 300 pupils at Andrew Simson's Grammar School in Perth (*Row's History, Wodrow Society*, p. 8). But this must have been a very exceptional case, for in 1562 Ninian Winzet, the uncompromising opponent of Knox, declared that he had marvelled greatly how in times past amid so much liberality towards religion and science in Scotland, "sa little respect hes evir bene had to the Grammar Sculis . . . that in mony townis thair is not sa mckle providit thairto as a common house and in nane almaist of al ane sufficient life to ane teacher !" (*Certane Tractatis, Mait. Club*, p. 26).

There was a striking contrast between the Act of 1496 and the scheme propounded by the Reformers in 1560. They insisted "that everie severall churche have a school-maister appointed," and "that no fader of what estait or conditioun that ever he be, use his children at his awn fantasie, especiallie in thair youth-heade ; but all must be compelled to bring up their children in learnyng and virtue." (*First Book of Discipline*). Yet long afterwards schools had occasionally to contend with difficulties which are undreamt of in these days of School Boards. In 1715 the boys attending the Grammar School of St Andrews were for want of benches, "necessitat to wreatt upon the floor lying upon their bellies." (*Minutes of St Andrews Town Council*, vol. 5).

Dr Hill Burton in his scanty references to the subject of Education and Schools in his *History of Scotland*, remarks—"In almost all the periods of the history of Scotland, whatever documents deal with the social condition of

the country, reveal a machinery for Education always abundant when compared with any traces of art or the elements of civilisation." The wonder is that with our primitive rudeness and roughness as a people, and our incessant struggles among ourselves and with our English neighbours, such very great attention was given to Education, and time was found to legislate in such departments. It is a matter fraught with no inconsiderable interest to Scotsmen to ask the question, and to receive a right and just answer—"How has the faculty among a formerly rude people been nurtured and maintained?" Old Scottish history lets us into the secret and gives us the answer. It is an historical fact beyond doubt, that during the comparatively rich and palmy and prosperous times under the reigns of the Alexanders, when Scotland stood in a position of wealth and busy trade she never again attained until the union of the Crowns, schools and schoolmasters are familiar objects of reverence. The quotations we have made from the ordinances and church registers of these olden times bring out this fact very clearly, and put it beyond the pale of controversy. If the statistics of Education are meagre and unreliable, the references are numerous and authentic, and speak of schools and scholars well-known and of high repute in these early times. In documents which go much further back than the days of Wallace and the Alexanders, there is repeated mention made of these institutions of learning which played such a prominent part after the Reformation, when Education took a new and fresh start and became a part of the very life of the nation. At these schools the universal rule was that all instruction be communicated solely in Latin, the pupils, however young they may be, being addressed and expected to reply in that language. So stringent was this rule that it is recorded that a priest of the diocese of Glasgow, who in the year 1494 ventured to

instruct some children in the vernacular was sharply censured. It may be acceded that it was with a clearly defined and deeply interested object in view that the Romish Church strove to keep all Educational matters strictly under her control. The Romish hierarchy knew well that if they were able to keep the education of the people dependent on the Church and her priesthood, there would be little danger of losing the attachment and devotion of the succeeding generations to the Church. Undoubtedly the conjecture was well founded, if they could have controlled the Education of the youth and provided adequate means of instruction for the growing demands of the times. But in this the Church failed. History is a witness to the accuracy of the statement, and unrefutably declares that those who have the training of the youth committed to them, and the developing of their intellectual and moral powers, are those who will exercise the greatest influence over the manhood and womanhood of a nation, and come to be regarded as veritable prophets and priests in the highest and best concerns of life.

However much the Reformation has done for the cause of Education in Scotland and thrilled her people with a new life and energy, yet we must not forget that we owe a great obligation to the Romish Church for what it did in seeking to promote National Education in our land. To ignore or forget all the old Church's good work on these lines would only show our ingratitude, and prove our attempt to rob those of honour to whom honour is due. Principal Lee, in his *History of the Church of Scotland*, in dealing with this subject, while admitting the great stimulus given to Education by the Reformers, pertinently puts the question—"But who taught the Reformers?" "The schools," he replies, "in which were educated Buchanan and Knox, Fergusson and Row, Wynram, Willock, Andrew Melville,

Alexander Arbuthnot, John Douglas, and the first John Spotswood, owed their origin and principal support to the Roman Catholic clergy."

But the time was fast approaching when Scotland and her people would outgrow the educational opportunities and appliances of the Church, and feel that while they were hungering for better knowledge and higher education, the Church could only offer a stone instead of bread. So we find the demands of the times outgrowing the resources of the Church, and the desire for greater knowledge year by year showing itself, and flowing out on all sides in high-class schools and institutions which would be a truer reflection and realer expression of the wants and aspirations of the rising generations. The first time we come upon any reliable information in Scotch history in reference to this new and upward movement is in 1496. This Education Act of 1496 is one of the most noteworthy and outstanding of the several Acts passed in Scotland. It certainly marks an epoch in the educational history of our country. It is an index of the vast improvement which was flowing in on all sides, and how surely and sympathetically the mind of Scotland was yielding and responding to such, and it is undoubtedly a sign to us how resolutely and with what determination our forefathers were loosing themselves from the thrall and bondage of a corrupt and superstitious Church, and beginning to breathe the free, fresh, stimulating air of an enlarged knowledge and growing civilisation.

This Act of 1496, so memorable and so prophetic of better and greater things, was with good reason passed that it might not be possible for the Church, with such growing needs and demands on all sides, to restrain any longer the progress of secular learning. By this Act it was provided "that all throughout the realm, all barons and freeholders that are of substance, put their eldest sonnes and aires to the

schules frae thae be aucht or nyne years of age, and till remaine at the Grammar Schules quhill they be competentlie foundit, and have perfyte Latyne, and thereafter to remaine three years at the schules of art and jure, sua that they have understanding of the laws." This, it is interesting to note, is an Act legislating on the lines of Compulsory Education, and though its compulsory clause only has reference to the education of the sons of barons and landholders in general, it may be regarded as the forerunner of our present and most comprehensive system of Compulsory Education passed in 1872, and it is also noteworthy to mark in connection with this Act of 1496 that in it was a clause which dealt very sharply with defaulters, known by all members of modern School Boards as the worst enemies to the successful working out of the Act of 1872 in Scotland. The clause runs thus—"The baron or freeholder who shall fail in obedience to this injunction has to forfeit £20 to the Crown." This is infinitely severer and more drastic in its visitations or punishments than can be adminisiered by any School Board to defaulters of to-day. Even the fear of being sent to the magistrates or shut up in prison for seven days is mild in the extreme when compared with this old fine of £20.

CHAPTER IV.

HIGHER EDUCATION BEFORE THE REFORMATION.

THE history of Scotland clearly shows that before the Reformation there was good Secondary Education given in many of the old Grammar and Church Schools. From the statutes of the Grammar School of Aberdeen, 1553, we learn that the boys had to acquire a moderate knowledge of arithmetic, and that the master "prelected on Terence, Virgil, or Cicero," and what will show that these early times were not so rude and barbarous and destitute of learning as is often believed is "that the boys were strictly forbidden to speak in the vulgar tongue, but only in Latin, Greek, Hebrew, French, and Gaelic." Such a course is undoubtedly far more liberal and scholarly than is now obtained in our Grammar Schools, with all our boasted ideas of educational advancement, and if this be true when the schools were under the direction and government of the Church, it is equally true when the management of the schools passed from the Church into the hands of Town Councils. In Note c, p. 4, in M'Crie's *Life of Knox*, where the learned historian is referring to the early state of Greek learning in Scotland, he says that in the year 1522 Boece mentions George Dundas as a good Greek scholar. He was Master of the Knights of St John in Scotland, and had most probably acquired the knowledge of the language on the Continent. Boece however, he says, makes no mention of Greek among the languages taught at the University in his time, although he is as a rule minute in his details. "Nor do

I find," he further adds, "any other reference to the subject previous to 1534, when Erskine of Dun brought a learned man from France and employed him to teach Greek in Montrose. At his school George Wishart must have obtained the knowledge of the language, and he seems to have been assistant or successor to his master."

The Romish Church, however, regarded this higher education with deep suspicion. The Church authorities especially set themselves against the teaching of Greek. On hearing that Wishart taught the Greek New Testament in Montrose, the Bishop of Brechin summoned him to appear on a charge of heresy, upon which he fled the kingdom. Dr M'Crie considers it likely that John Knox was taught Greek by Wishart after his return from England, and that George Buchanan must have acquired the language during his residence abroad.

It would appear from the statutes of the Cathedral Church of Glasgow of date 1494, that there was a Grammar School in Glasgow some considerable time before that date. It was attached to the Cathedral, and depended for its support on cathedral revenues. The appointment of master lay in the hands of the chancellor of the district. In the fifteenth and sixteenth centuries the position of headmaster was both responsible and very important. This school maintained its high place as an educational institution after the founding of the University, and could boast of having some of the best and most illustrious scholars of the day as masters.

The Grammar or High School of Edinburgh has a venerable history. It was originally connected with the Abbey of Holyrood House, just as the Grammar School of Glasgow was with its Cathedral. This at least can be gathered from a curious document, a Royal Charter by James V., dated March 21, 1529, to "Henrico Henrison super officio, Magisterii Eruditionis in Schola Grammaticalis de Edinburgh." This

document ratifies a donation granted by George Bishop of Dunkeld, as Abbot of Holyrood House, with consent of the convent of that monastery. During the supremacy of the Roman Catholic Church the appointment of master lay with the Abbots, but was transferred to the Magistrates of the city after the Reformation. A quaint notice extracted from the Records of the Town Council, dated 28th July 1568, tells us that the Treasurer of the city is appointed to ride to St Andrews "for Mr Thomas buchquhanane to be maist. of yair hie scole." This Thomas Buchanan, nephew of the poet, was at this time teaching as a regent at St Andrews, in the College of St Salvator. He was an able and distinguished scholar, and during the two years he remained in Edinburgh the High School became famous. This same document further informs us that in 1525 there was also a Grammar School in the Canongate, quite independent of the School of Edinburgh, though under the patronage of the Abbots of Holyrood House.

Among the many famous men who held the dignified position of headmaster of the High School of Edinburgh Dr M'Crie, in his *Life of Andrew Melville*, mentions two who did great and honourable service to the literature of their country and raised the educational status of the school. The first was Hercules Rollock. He was a man of splendid attainments and a good classical scholar. Having studied at St Andrews he went abroad and completed his education. Returning to Scotland he was recommended to the King by Buchanan, and was appointed Commissary of Angus and the Carse of Gowrie. In 1584 he became headmaster of the High School of Edinburgh which position he held for eleven years. Latterly he held office in the Court of Session, and was much patronised by King James VI.

The other distinguished headmaster was Alexander Hume. He immediately succeeded Rollock. Under his care the

High School greatly flourished. He was an excellent grammarian and teacher. He was likewise deeply versed in the knowledge of philosophy and theology. He turned his attention to the improvement of the elementary books used in the Grammar Schools, and set himself to compile a Latin Grammar which would be found better than all the other grammars which had been in use, and aid scholars in their aim to acquire that tongue.

"It was," says Dr M'Crie, in his *Life of Andrew Melville*, "during the incumbency of Hume, that the High School of Edinburgh received that form which it has preserved with little alteration to the present day. In the year 1598 a code of laws drawn up by a committee of learned men, and intended to regulate the mode of teaching and the government of youth, received the sanction of the Town Council. The school was divided into four classes, to be taught separately by four masters, including the principal. The boys passed from one master to another at the end of each year; a plan which has not the same recommendation when applied to different languages or branches of science." "In the year 1614 a fifth class was established in the High School, and during their attendance in it the boys were initiated into Greek grammar." A minute of the Town Council, Edinburgh, dated September 2nd, 1601, startles us by its unreasonableness and rashness. It would appear that the Council had actually come to the hasty conclusion of reducing the High School to an ordinary one, and thus bringing ruin and dishonour to an institution which had done such good to the youth of the land. The minute runs — "The saim day after lang deliberation fynds guid yat yair hie schole be brocht to ye awld ordir of ane maister and ane schole, and to alter and discharge the last forme of four maisters and for scholes, in respect yat ye said maisters keippet nocht ye ordir gevin yame Q^rby many inconvenients

hes followet, and ordains Thomas Fycheares and Pat'k Sandelands to report ye same to ye foure sessions of ye kirk, that fordor order may be tane w^t the said 'schole.' "

Among quite a number of learned men who had acquired distinction as schoolmasters before the Reformation the name of Ninian Winzet or Winyet appears. He figured as an eminent scholar in his day, and was appointed master of the Grammar School of Linlithgow. Owing to his opposition to the Reformed faith he was deprived of his office as schoolmaster. Winzet was born in Renfrew in 1518, and received his appointment at Linlithgow, where he taught the "children of that town to the great satisfaction of the inhabitants" till the Reformation. Being ordered, like all the schoolmasters in the country at the time, to sign the Confession of Faith, and "continuing obstinate he was shott out of his kindly town, and from his tender friends, and left for the Continent; and came to hold the high office of Superior of the Scots Convent of St James at Ratisbon." It was evidently with great reluctance and sadness of heart that Winzet tore himself away from his old friends and daily pursuits in Linlithgow. Addressing the "gentil reader," he says, "when I, for defying only to subscribe thair phantasy and faction of faith, was expelled and shot out of that very kindly town and fra my tender friends there, whas perpetual kindness I hoped that I had conquest, by the spending about ten years of my maist flourishing age naught without manifest utility of their commonwealth."

His estimate of the office of the position and vocation of a Scots' schoolmaster of the time before the Reformation is worth giving. "I judjeit the teaching of the youthhood in virtue and science, next after the authority with the minister of justice, under it and after the angelical office of godly pastors, to obtain the third principal place most commodious

and necessar to the Kirk of God. Yea, sa necessar thought I it that the due charge and office of the prince and prelate, without it is to them after my judgement wondrous, painful, and almost insupportable, and yet little commodious to the commonwealth, to unfeignet obedience and true godlyness, when the people is rude and ignorant ; and contrary, by the help of it, to the youthhood, the office of all popes-tatis is light to them and pleasant to the subject." (*Winzet's Tracts*).

Another Grammar School of considerable note which sprung into existence shortly after the Reformation was that of Prestonpans. It was founded by John Davidson, the minister of the parish, for the benefit of the youth, and for teaching the three learned languages—Latin, Greek, and Hebrew. In a charter granted in 1615 by John Hamilton of Preston, as superior of lands on which the kirk and school were built, it is stated that the said John Davidson "having preached for many years in this parish without any fee or reward, built at his own expense a splendid church, furnished with a large clock, a manse, garden, and other pertinents, with an acre of arable land for a glebe to the minister," &c. Further it says—"On an area which he purchased from me he finished an excellent house to serve as a school for the education of the youth of the parish in good letters—sciences and virtue ; and to furnish a stipend for the master of the school he bequeathed all his moveables, to wit, his household furniture, his clothes, his library, consisting of a large collection of books of all kinds, his bills and obligatives of debts owing to him, and all the money in his possession with the exception of certain legacies to his friends." (Charter of mortification among the papers of the kirk session of Prestonpans). In the year 1606, Alexander Hume having left the High School, Edinburgh, became the headmaster of Prestonpans School. Endowments of a like

and beneficent nature were made by others, such as John Howieson, minister of Cambuslang, who endowed a school, and made provision for the poor within his parish. Alexander Henderson of Leuchars, who founded more than one school, along with many more, also might be mentioned. Regarding these endowments and their subsequent destination, Dr M'Crie has the following suggestive and pointed remarks :—"There is reason to think that in not a few instances, the funds which benevolent individuals bequeathed for the promotion of learning was clandestinely retained or illegally alienated from their original destination by the infidelity and avarice of executors and trustees."

Sang Schools.

The existence of Sang Schools is frequently referred to in Church and Burgh Records. They had a place in the educational system of the country long before the Reformation. In many of the old Grammar Schools music formed one of the branches of instruction. The Sang Schools in the middle ages, when the Church of Rome held absolute sway, were richly patronised. In them the music of the Church was taught vocally and instrumentally. After the Reformation they fell greatly into decay, and by the end of the eighteenth century had nearly disappeared. Various attempts were made to revive them, but as the nation had lost for the most part the taste for music, and Church music had reached its lowest ebb of degradation, neither Acts of Parliament nor Royal patronage were able to resuscitate them in the circumstances. In 1609 James VI. endowed a Sang School in Musselburgh, and in 1620 a similar school in Elgin, and in 1610 Queen Anne, wife of James VI., gave money to endow a music class at Dunfermline. Similar endowments were made in other towns and burghs. In 1713 we find the General Assembly interesting itself in this

direction and ordaining that schoolmasters teach common church tunes and to sing part of a psalm every day, "for the more decent performance of the public praise of God, recommended to Presbyteries to use endeavours to have such schoolmasters chosen as are capable to teach the common tunes, and that Presbyteries take care that children be taught to sing the said common tunes, and that the said schoolmasters not only pray with their scholars, but also sing a part of a psalm with them, at least once every day."

"The tunes that the General Assembly in 1713 wished children taught at school were the common psalm tunes. In 1758 the Presbytery of Irvine received "a letter from the Provost and Magistrates of Irvine, acquainting them that Mr Henderson, teacher of music, had made great progress in accomplishing severalls in singing some new Church tunes, they desired that he, with his scholars, might be allowed to give a specimen thereof in public at the Presbytery's next meeting if it was not disagreeable to the Presbytery. The Presbytery desired Mr Cunningham to report unto the Magistrates that it would be no wayes disobliging to them, but that they were well pleased with every improvement of this kind."

The emoluments of the music teachers were very modest. The master of Ayr Music School (1627) had "for teaching of the music scale and taking up of the psalmes in the kirk, 10 bolls of victuall, £13 6s 8d, Scots, per annum." At Newbattle in 1626, the kirk-session ordained "everie scholar to pay 10s for lairning to reid and write Scottis, and for musicke to pay 6s 8d quarterlie."

CHAPTER V.

THE PARISH SCHOOLS AND HIGHER EDUCATION.

It is only a Scotsman, and one thoroughly conversant with Scottish affairs and with the traditions and usages of old Scottish life, that fully understands what really was the place occupied and the functions discharged by Parish Schools in Scotland. To an English mind, with its very different training and associations, the idea of a parish or statutory school of the old order was that of some educational institution for the poor of the land provided by the authorities, in which the most elementary subjects of instruction were provided and to which none but the humbler classes of the community repaired.

The conception of the Reformers in establishing schools in all the different parishes of Scotland was very different from all this. Their object was to found these schools as national institutions to be upheld by the nation at large, and to afford not only a good wholesome primary education to all, but to give what is now known as "secondary" or higher education to rich and poor alike throughout the length and breadth of Scotland. In the first Reformation document of national importance bearing on the Education of the youth of Scotland contained in the well-known book called the "First Book of Discipline" of 1560, drawn up by John Knox and others, presented to the nobility of the kingdom, and afterwards subscribed by the General Assembly and the Lords, we have clearly laid down the views which the Reformers entertained regarding the matter of educa-

tion. This remarkable document in the outset declares that it is the "office and duty of the godly magistrate to provide at the utmost of his power how (the Church of God) may abide in some purity in the posterity following. It affirms that it is the duty of the State to be "most careful for the virtuous education and godly upbringing of the youth of the realm," "for as the youth must succeed to us so we ought to be careful that they have knowledge and erudition to profit and comfort that which ought to be most dear to us, to wit the kirk and spouse of our Lord Jesus Christ." And if this object is to be attained it goes on to say, "of necessitie it is that every several kirk have schoolmaster appointed, such a one at least as is able to teach grammar and the Latine tongue if the town be of any reputation ; if it be upland where the people convene to the doctrine but once in the week, then must either the reader or minister then appointed take care of the children and youth of the parish to instruct them in the first rudiments, especially in Catechism." The Catechism here referred to was Calvin's Catechism, translated in the Book of Common Order. "Further, we think," says the framer of this document, "it expedient that in every notable town, and especially in the town of the superintendent, there be erected a college in which the arts, at least logick and rhetoric, together with the tongues, be read by sufficient masters, for whom honest stipends must be appointed. Also that provision be made for those that be poore and not able by themselves, nor by their friends to sustained at letters, and in special 'these that come from landward.' "

Such in outline were the views of the Reformers regarding a system of Education for Scotland. With such an efficient primary and secondary course of instruction, it was their opinion that the "great schools or universities" of the land would be "replenished with these that be apt for

learning," and that the parish schools along with the colleges to be found in the town of the superintendent in all the arts, along with logic and rhetoric and Greek and Latin, should act as feeders of higher schools or universities.

The educational ideas of such men as Knox and Melville it can be seen, were by no means meagre and stinted, but broad and generous in the extreme. While religious teaching and knowledge of the Catechism were to be kept in the foreground and regarded of paramount importance, grammar, Latin, and "the arts of philosophy," along with other languages, were also to be taught. Two years were to be given to reading and the Catechism and the elementary knowledge of grammar, then four years to learn Latin, Greek, Logic, and Rhetoric. Having gone through such a course the boy of talent or of "apt parts" might proceed to one of the universities, there to begin his special studies for the church, medicine, and law, and to continue pursuing such studies till he attained the age of twenty-four years. By the First Book of Discipline it was provided that there should be a reader of Greek in one of the colleges of each university, who "shall compleat the grammar thereof in three months."

All throughout the seventeenth century the Kirk Session Records make reference to the teaching of Latin in this Parish School, and the high attainments which Parish Schoolmasters had acquired in that tongue. Latin was deemed the one essential in a liberal education, and the passport to any of the learned professions. It was, therefore, taught by all teachers who aimed at fulfilling the ideas the Reformers had in establishing such institutions. If the intentions of the Reformers in regard to the setting up of "colleges" in every "superintendent's" town, which would form the connecting link between the Parish School and the University, thereby discharging the duties which the gram-

mar and the great schools in England do, were frustrated, it must be kept in mind that any blame to be attached to parties for not carrying out this most laudable and statesman-like scheme must be laid on the nobles, who in a most reckless and shameful manner seized so much of the patrimony of the Church, leaving a bare subsistence for the maintenance of the Reformed faith and the clergy. As the result of this wholesale rapacity the Parish Schools of Scotland had to undertake the higher as well as the primary education of the land, and along with the Universities had the whole burden of instructing the youth of Scotland laid upon them.

The natural result of such educational impoverishment was on the whole disastrous. First of all it imposed the burden on the Parish schoolmaster, which has always been felt to be a grievous one—of attempting to teach the most elementary subjects and the higher branches in a public school. And in course of time, owing to the lack of intermediate schools, the Universities were compelled to do what these schools should have done, and to act in the humiliating capacity of giving to young matriculants the merest rudiments of Latin and Greek. So low had the Universities sunk in their conception of the functions they ought to discharge to the nation, that lads barely twelve years of age, often very raw and unprepared, were admitted as students, and even tutors had to be elected by the University of Edinburgh to instruct the youthful students in the languages, as a preparation for the prelections of the Professors. And so confirmed were the University authorities that such a course was right and proper, that we find the University of Edinburgh early in this century protesting against the teaching of Greek in the High School of that city, alleging as the reason for so doing, that it interfered with the monopoly and doubtless with the amount of fees of the Professors of

Greek. All this tended to reduce the University to the position of a mere "secondary" school.

Not only did the old kirk sessions favour higher education in the Parish Schools under their care and impose a tax on the parish for the payment of the fees of poor children, they took a step further, and with an enlightened appreciation of the desire of many youth in humble life for a University training, taxed themselves to procure bursaries for such youths as were approved of as worthy of such help. In 1645 the General Assembly enacted "that every Presbytery consisting of twelve kirks should provide a bursar every year at the College—that the bursar should have at least £100 Scots a year—that the provision for the bursar should be taken forth of the kirk penalties, and that the sum required for the bursar should be raised by a proportional stent of the several kirks in the Presbytery, according to the number of their communicants." Besides this establishment of bursaries, there was also the practice of granting gifts to poor scholars. It was the aim of the Town Councils and ecclesiastical authorities to adapt the Burgh Schools to the varied circumstances of the different grades of social life. In them were to be found rich and poor children of burgesses and peasant children. They were open to all on payment of a small fee, and from the records of burghs we learn that when parents were unable to pay even the small fee asked, the custom was to give instruction to the poor without money and without price. Thus, in 1654, the Council of Glasgow "gave warrant to certain persons to keep Scots Schools in the burgh on the condition that they instruct all poor children whomsoever, without any kind of payment or scholage whatsoever." In 1770 the Latin and English masters of the Grammar School of Forfar were required to teach gratis a certain number of poor scholars presented by the Magistrates. Such references are often

found in the old burghal records. It is much to be wished that a similar zeal for higher education were still to be found.

But there was another way by which the efforts of the ecclesiastical and municipal authorities for higher education were advanced and realised. Private persons desirous of seeing all classes sharers in the blessings of a liberal training came forward with their benefactions and endowed schools. These endowments in certain places are very considerable. In 1616 Dr James Cargill of Aberdeen ordained the interest of 500 merks for the use of the Grammar School, to be applied towards paying the schoolage and books of the children of his "poor friends" at the Grammar and English Schools of Aberdeen. In 1631 Dame Margaret Kerr mortified a sum for educating poor children at the Latin school of Jedburgh. In 1731 the Provost of Musselburgh mortified a sum of money for "furnishing cloths to back-fallen burgesses' sons, who should be educated at the Latin school of the burgh," and in 1764 and 1811 sums were mortified for educating at the burgh English school poor children in the Fisherrow. In 1801 eight bursars were provided for at the Grammar School of Montrose, they also receiving Free Education in Latin. In 1802 a sum was bequeathed for maintaining a boy at the Royal Academy of Inverness, and in 1803 a munificent bequest was made to the same school which now maintains seventeen bursars. At St Andrews Madras College the number of pupils receiving free instruction averages about 180, whilst about 110 others pay reduced fees for the elementary branches.

"Bursaries and scholarships," says an authority on the subject, "wisely administered and distributed will do much to extend the blessings of education to encourage children of merit to develop the talent of the country, and in order to improve the secondary education of the country, the en-

dowed Schools Commissioners strongly urge that, after high-class schools are established, and properly equipped in each important centre of population, a system of open bursaries or scholarships should be instituted, rising from the public elementary to the secondary class, and from the latter to the Universities." "The question of providing the ways and means," he goes on to say, "is at present attracting the attention of several of our more enlightened and public-spirited countrymen, and let us hope that the time is not far distant when the Burgh Schools shall be so improved and endowed as to be able to send to our Universities a class of pupils worthy of the grand old conception of a 'studium generale.'" In referring to those grants given to poor scholars in the past, Dr Edgar, the learned Parish Minister of Mauchline, in his most interesting book, *Old Church Life in Scotland*, says, and with every word I agree—"The greatest boon that can be conferred on all classes of people, poor as well as rich, is the opportunity of advancing their children in the world, and one of the most certain as well as most honourable means of doing so is by superior, or as it is now-a-days days called, or miscalled, Secondary Education. It is a matter both of national interest and of national honour that there be high education, as well as popular education in the country; and it is greatly to be desired that bursaries be provided for the help and encouragement of students at the University. But these bursaries should never be given on the score of poverty. The nation will derive no benefit from helping poor people to get a University Education if these poor people have no special gifts for learning, and bursaries are always marks of degradation when they are bestowed as charities. Bursaries should in every instance be given for scholastic merit alone, and that should be tested by some form of examination, open alike to rich and poor, for the one purpose of promot-

ing scholarship and encouraging young men of talents (and none others) to prosecute learning."

CHAPTER VI.

SCOTS STUDENTS ABROAD—THE RISE OF THE UNIVERSITIES IN SCOTLAND—THEIR PLACE AND INFLUENCE.

THOUGH, as we have seen, schools abounded in Scotland and Education was very generally diffused throughout the length and breadth of the land before the fifteenth century, yet it cannot be said that Scotland possessed any great outstanding schools of her own during her past history. Scotsmen ambitious of acquiring the learning that went beyond the knowledge of languages were compelled to seek it abroad. So we find the youth of Scotland in large numbers flocked to the great Universities of England, or Paris, or Heidelberg, or Saumar, or Bologna, or Pisa, seeking at these great seats of learning what they could not procure in their own country. It was for the most part the students who had obtained such a training and had sat at the feet of the renowned scholars of the day, that were appointed to the masterships of the higher schools when they returned to their native land. The inconveniences attending those Continental Universities must have been very great to the needy and impecunious students. History occasionally lets us into the secrets of individual cases of extreme hardships and struggles with poverty almost beyond relief. The penury and want of the Scottish student became proverbial abroad. Often he might be seen as a travelling minstrel, playing his way from city to city, footsore, hungry, and weary, accustomed to all kinds of privation, bent on reaching some far-famed seat of learning, impelled onwards by

the one inspiring thought that he would be able to drink freely at the fountain head of knowledge and listen to men whose very name had a charm for scholars, and whose learning had raised them to the exalted and much coveted position of being for their age, men of "light and leading." Humble, poor fare, certainly was his daily experience, but high thinking was the result ; and although his body refused to grow fat on such light repasts, his mind became enriched as it partook of the varied stores of knowledge and wisdom, and he lived in the hope that better days would come, when, having gained some post of distinction in the fatherland, which his learning entitled him to, he would help to further the cause of education so dear to his heart. Of many a Scottish student in those early days it could be said, what the querist said of Quentin Durward in his travels through France :—"A true Scot ! Plenty of blood, plenty of pride, and right scarcity of ducats, I warrant thee." "Well gossip," he said to his companion, "Go before us and tell them to have some breakfast ready yonder at the Mulberry grove ; for this youth will do as much honour to it as a starved mouse to a housewife's cheese."

Duns Scotus.

Not a few of such Scotsmen who found their way to the Universities abroad became famous as scholars, and signalled themselves in the great Republic of letters. They brought renown to their country by their learning, and made the word "Scotsman" one associated with dignity and intellectual strength, a *nomen honorabile* in the highest degree. The first Scotsman who has earned for himself a lasting fame in letters and became the pioneer of a great body of men who made their country famous abroad, was John Duns, commonly called Scot or Scotus. When Robert Bruce was fighting at the head of the national party and beating back

the English invasion under Edward II., John the Scot was teaching divinity and metaphysics in Paris and Cologne, and winning by his great erudition a brilliant reputation that ranked him among the most illustrious and intellectual men of his day. In the religious world, he was the leader of the Franciscans; in the philosophical world he was so much the very heart and soul of Realism, that the Nominalists, who opposed him, called his followers "Scotists."

In 1301 he was appointed Professor of Divinity at Oxford, and his fame as a teacher and scholar drew crowds of scholars from all parts. His numerous works were collected by Lucas Waddingius in 12 vols. in 1639.

Michael Scott's fame as a scholar and reputed magician has survived to our times. He became early acquainted with classical literature, and set out for the Continental schools to acquire the knowledge of medicine and chemistry. On his return to Scotland Alexander III. took him into favour, conferred on him the honour of knighthood, and promoted him to several offices of trust. He died at an advanced age in 1291. He was the author of several learned works. Owing to his knowledge of the occult sciences he passed among his contemporaries for a magician, and as such is mentioned by Boccaccio and Dante.

Hector Boece, one of the most distinguished scholars and historians of his age, was born in Dundee about the year 1465. He studied at Aberdeen University with great distinction. Leaving Aberdeen he made his way to Paris, and in 1497 was appointed professor of philosophy in the college of Montacute. In 1500 he was elected the first Principal of Aberdeen University, which had been recently founded by Bishop Elphinstone. In 1522 he gave to the world the history of the lives of the Bishops of Aberdeen. He also published somewhat later a history of early Scotland entitled, *Scotorum Historiae a prima gentis origine, cum cam-*

aliarum et rerum, et gentium illustratione non vulgari. He brought back from the Continent an enthusiastic admiration for Erasmus, and gave to Aberdeen as Principal a considerable stimulus in the direction of classical studies, and the spread of more liberal culture of the Renaissance. He died in 1536.

Associated with the name of Boece is that of John Mair or Mayor, a tutor of the Sorbonne and Principal of the College of St Salvator at St Andrews. Mair was Professor of Divinity at Glasgow, and taught Knox theology. He wrote a history of Scotland and was greatly influenced by the growing enlightened culture of his day. George Buchanan and his brother Patrick enjoyed the benefit of his instructions at St Andrews. Another learned Scotsman about this time was Alexander Stewart, natural son of James IV. His mother was Margaret, daughter of Archibald Boyd of Bonshaw, and his tutor the scholarly Dr Patrick Panter. Having gone through a course of grammar at home he travelled abroad, through France, Italy, and other countries, and at last settled at Padua where he pursued his studies under the famous Erasmus, the great restorer of learning during the middle ages. On his return to Scotland young Stewart was created Archbishop of St Andrews, and was killed at Flodden with his father in 1513, at the early age of eighteen. Erasmus held a very high opinion of the character and scholarship of his pupil, and speaks of him as having "acquired an amount of learning in every department that would have been remarkable in anyone."

Elphinstone.

To the good Bishop Elphinstone who lived in the reign of James IV. Scotland owes a deep debt of gratitude for his services to education. Of him Sir Alexander Grant says that "it is no stretch of legitimate conjecture to sup-

pose that Elphinstone's influence may have procured those two enlightened measures for which the reign of James IV. is famous." He refers to the issuing of the Papal Bull in 1494 for the foundation of Aberdeen University, and the Act of Parliament of 1496, the first Act of Parliament passed in support of National Education, and one of the most enlightened and far-seeing measures ever sanctioned by the legislature. Elphinstone had been a Professor at Paris and Orleans, and modelled King's College, Aberdeen, on the basis of the University of Paris. Elphinstone will always be regarded as one of the most enlightened of the patrons and advocates of the higher reaches of education, and most accomplished of the many learned Scotsmen of his day.

Alexander Alane, better known by his later cognomen, Alesius, was another of the band of eminent Scottish scholars who figured in the sixteenth century. He was born at Edinburgh in 1500. He was one of the canons in the cathedral of St Andrews, but having renounced Romanism and enthusiastically embraced the doctrines of the Reformation, he was obliged to take refuge in Germany in 1532. For some years he acted as professor of theology, but found his way to Leipsic in 1540, and taught divinity there. He died in 1565. His best known work is entitled *De Sancta Trinitate*.

George Buchanan was one of the most distinguished scholars of his age. He enjoyed a European reputation. He was born in the parish of Killearn, Stirlingshire, in 1506, "of a family," as he says himself, "more ancient than wealthy." He received his first instruction at the parish school of Killearn, and at the early age of fifteen was sent to prosecute his studies in the University of Paris. On his return to Scotland he attended the lectures of John Mayor in St Salvator's College, St Andrews. In 1528 he received the degree of Master of Arts from the Scots' College of

Paris, and soon after was elected a Professor in the College of St Barbe, where he taught grammar for three years. After filling a variety of posts of an educational order on the continent, he returned to Scotland in 1560. He soon was engaged as instructor in the classics to Queen Mary. During his stay abroad he executed his well-known Latin Paraphrase of the Psalms of David and the translation of the *Alcestes* of *Euripides*. These two works brought him great fame. In 1566 he was made Principal of St Leonard's College, St Andrews. In 1570 he was selected by the Lords of the Privy Council to take the superintendence of the education of the young Prince James VI. In 1579 he published his best known work, *De Jure Regni Apud Scotos*, shortly afterwards his History of Scotland also appeared. He died in the seventy-seventh year of his life, leaving behind him a great name as a Latin poet and historian, and one of the most distinguished political writers whom Scotland has produced.

Andrew Melville.

With the exception of George Buchanan, Andrew Melville was perhaps the most erudite and accomplished scholar of his time. He left his mark deeply impressed on Scottish history and character, and until this day his influence is felt as a prevailing force in the religious life of Scotland. He received his early education at the Grammar School of Montrose, and under Pierre de Marsiliers, a native of France, acquired the knowledge of Greek, in which he became so great a proficient afterwards. In 1559, at the age of fourteen, he went to the University of St Andrews, and having finished the usual course of study, Melville left St Andrews with the reputation of "the best philosopher, poet, and Grecian of any young master in the land." Having acquired all the learning which Scottish schools of learning

could give him, he set out at the age of nineteen for the Continent to complete his education. He entered the University of Paris, and began the study of Oriental languages. After ten years' hard study and teaching at several foreign schools, Melville returned to Scotland, and was forthwith appointed Principal of Glasgow University. In 1580 he accepted the Principalship of St Andrews University, and at once gave a great stimulus to the study of ancient languages by his profound scholarship. His reputation as a scholar is seen in his very extensive correspondence with many of the most distinguished of foreign scholars, and in the very considerable catalogue of works and learned treatises of which he was the author. To Melville very largely must be attributed that high pitch of improvement to which literature attained in Scotland under his influence. The study of letters which the Reformation introduced into Scotland had, owing to the unsettled state of the country and the political confusion into which it fell, sustained a series of severe checks and been deprived of some of its best supporters through various causes. But when Melville arrived from the Continent a fresh impulse was given to the nation. The high reputation for learning which he enjoyed, allied to a lofty enthusiasm with which he advocated the cause of learning, enabled him to introduce better methods of study into all the Universities. His influence and inspiration were felt ever afterwards, and became a solid and permanent endowment to all future generations of Scotsmen. He died at Sedan, an exile, in the year 1622, at the advanced age of seventy-seven years.

With the view of shewing what considerable progress the revival of learning had made in Scotland in the opening decades of the sixteenth century, and with what characteristic enthusiasm the mind of the nation had thrown itself into the new paths of knowledge which had recently been opened up

by the labours of continental scholars, I shall just quote a sentence or two from the *Life of Patrick Hamilton* by Professor Lorimer :—"There were new ideas and new books to be found even in Scotland, the most remote kingdom of Europe in the first quarter of the sixteenth century. It was a time of intellectual and literary revival there, as well as everywhere else. The national mind had recently been stirred by many new productions of native genius. A galaxy of new poets had shone forth in the literary heavens, including Henryson, Douglas, Kennedy, Dunbar, and other 'Makars,' all writing in their homely but expressive mother tongue, and all rewarded with the plaudits of their delighted countrymen. The Roman Muses, too, had at length begun to captivate and subdue a country which boasted that it had never bowed to the might of Roman legions. The authors of the Augustan age were beginning to scatter the seeds of classical culture and refinement among the Scottish youth." Around the name of Hector Boece, who had done so much for classical learning at Aberdeen, quite a cluster of renowned names gathers. "One of Boece's colleagues," continues Lorimer, "was John Vaus, the first regular Professor of the Latin Grammar. 'A man,' says the learned Italian Ferrerius, 'eminently adorned with literature, and who has rendered great services to the Scottish youth.' The residence of Ferrerius himself in the country, under the patronage of Robert Reid, abbot of Kinloss, afterwards Bishop of Orkney, is an additional proof of the regard in which classical learning and its cultivators were beginning to be held, and of the favour, in particular, with which such studies were regarded by some of the dignified clergy. The Church, in truth, was both the chief promoter and the chief opponent of liberal studies in that age. . . . Patrick Panther, abbot of Cambuskenneth, had been a fellow-student of Boece, and was master of a Latin style of remarkable purity and

elegance which enabled him, in his office of Secretary of State to James IV. and the Regent Albany, to frame the communications of the Scottish Crown with foreign Princes in language as polished as that of the most refined Courts of Europe. John Bellenden, Archdeacon of Moray, was another accomplished churchman. He was a graduate of Paris, and executed by order of James V., not only a version of a portion of Livy, but a translation also of Boece." (*Latin History of Scotland*).

Referring to the number of Scotsmen-travelling scholars found in various colleges on the Continent, Cosmo Innes, in his preface to the work entitled *Fasti Aberdonensis*, says—"The number of Scotsmen who taught in these seminaries was great. They were to be found in all the universities and colleges. In several of them they held the honourable situation of Principal, and in others they amounted to one-third of the professors. The want of employment, the insecurity, the poverty at home only in part explain the crowd of expatriated Scotchmen, who were during three centuries teaching science and letters in every school of Europe. There was something in it of the adventurous spirit of the country, something of the same knight-errantry which led their unsettled brothers to take service wherever a gallant captain gave hope of distinction and prize money. It was not enough for one of these peripatetic scholars to find a comfortable niche in a university where he might teach and gain friends and some money in his old age. The whole fraternity was inconceivably restless, and successful teachers migrated from college to college, from Paris to Louvain, from Orleans to Angers, from Padua to Bologna, as men in later times completed their education by the grand tour. The university feeling and the universal language of that day conduced somewhat to this effect. A graduate of one university was 'free' of all. His qualifications were on the

surface and easily tested. A single conference settled a man's character, where ready Latin and subtle or vigorous disputation were the essential points. The same period which saw Florence Wilson Scrymger and the Elder Barclay received among the foremost scholars of Europe in its most learned age, witnessed also three Scotsmen professors at Sedan at one and the same time, and two if not three together at Leyden. John Cameron admirably learned, lecturing everywhere, everywhere admired, moved in 1600 from Glasgow to Bergerac, from Bergerac to Sedan, from Sedan to Paris, from Paris to Bordeaux, to Geneva, to Heidelberg, to Saumar, to Glasgow, again to Sedan, to Montauban, there to rest at last. But the type of the class was Thomas Dempster, a man of proved learning and ability, but whose adventures in love and arms while actually 'regenting' at Paris, at Tournay, at Toulouse, at Nimes, in Spain, in England, at Pisa, at Bologna, were as romantic as those of the admirable Crichton or Cerventes' hero."

One of the chief difficulties in the way of acquiring the higher branches of learning arose, or is pointed out by Cosmo Innes, from the scarcity of books. This scarcity had one effect. "It tended," according to him, "to congregate students in masses." One public library afforded the seeds of learning to multitudes who could not buy books. Before the fifteenth century the Scottish youth initiated in grammar could carry his education no higher. The course of philosophy was to be sought at Paris or some other foreign university. Oxford was so popular in the thirteenth century, and so crowded with Scots students, that stringent rules had to be laid down with a view to their proper behaviour and correct observance of the rules and discipline of the college. Their presence in such considerable numbers appears to have been a source of danger to the peace of the community. From time to time the King issued letters of

protection for all Scottish students, whose wish it was to study at Oxford or Cambridge. Safe conducts were also granted to distinguished scholars who wished to reside at these great schools of learning and consult their libraries.

In 1263 John de Balliol laid the foundation of Balliol College at Oxford for the maintenance of certain poor Scottish students. This foundation was completed by his widow—Devorgilla—one of the co-heiresses of Allan of Galloway. In this way the name of Balliol was perpetuated, and by this foundation a connection subsequently was established between Oxford and Glasgow University.

Scotland, at the time her sons began to earn by their learning such a world-wide reputation, was too seriously engaged in fighting the battle of independence and liberty to share in the intellectual treasures which her illustrious sons were bestowing on the world. The country had been reduced to great extremes of poverty, her resources had been drained, and the prosperity which had come to the land during the reigns of the Alexanders had departed. Scotland during the fourteenth century was passing through its dreariest, saddest times. The people lived from hand to mouth. The necessities of living were barely within reach of her peasants. Luxuries were rare, and the luxury of higher education as taught in a great university was not to be thought of. So from year to year her youth, impelled by a desire for letters, found their way to some of the great seats of learning, and her intellectual affluence was thus given to foreign lands. But as the land began by degrees to enjoy the sweets of rest, and the ravages and waste of war gradually became effaced, and everywhere, in all departments of activity, men were rousing themselves to make good that which had been ruthlessly snatched from them, the sacrifice and loss resulting from the ever-increasing stream of intellectual activity flowing from them to other

countries became apparent, and suggested at least the feasibility of securing for Scotland retreats for learned leisure, where her sons might acquire that knowledge and training they sought for, and that liberal education and general culture which foreign universities professed to impart.

To secure such inestimable blessings for the land, and to put an end to the inconvenience and hardships of sending abroad the Scottish youth, the University of St Andrews—the oldest of the Universities—was founded by Henry Wardlaw, Bishop of St Andrews, with consent of Parliament, in 1411. The “joy of Scotland,” we are told, “was so great on obtaining a University of her own,” that when Henry Ogilvie, who was sent to Pope Benedict to receive the bull ratifying the foundation, returned with it, the whole clergy, four hundred in number, in solemn procession sang the *Te Deum* at the high altar, and the citizens gave themselves up to universal festivity and joy.” This University for many years continued to be the most famous of our seats of learning, and attracted to its halls and classrooms students from all ranks in life. According to M’Crie, during the next two centuries, all the most eminent Scotsmen were connected with it either as students or teachers.

Forty years later, in 1450, the quickened intellectual activity of the nation was expressed by the foundation of a second university—viz., Glasgow. In that year Pope Nicolas V. issued a bull ordaining that a *studium generale* be established in the city of Glasgow. The object of the institution, according to the edict, was the “Extension of the Catholic Faith, promotion of virtue, and cultivation of the understanding by the study of theology, canon and civil law, the liberal arts, and every other lawful faculty.” In 1453 a charter of privileges and exemptions in its favour was granted by James II. At first the college was on the north

side of the Rotten Row, and remained there till 1459, when it was removed to the north side of Blackfriars Church ; James Lord Hamilton having bequeathed a tenement and four acres of land for that purpose, on condition that the Regent and students should pray twice a day for the souls of him, his ancestors, and successors. In 1494, during the reign of the chivalrous and accomplished James IV., Pope Alexander VI. granted a bull to Bishop Elphinstone, then bishop of Aberdeen, to found a University in that city. The reason given in the preamble to the bull, which led the Pope to grant such an ordinance is of considerable interest, and gives us a very dark picture of the state of the country in the far north and in the Highlands. The Pope declares that “ a petition was presented by his dearest son in Christ, James the illustrious King of Scots, desiring that the condition of the people of his kingdom might be improved ; and considering that in the northern and north eastern parts of his kingdom, there are certain places separated from the rest of the kingdom by arms of the sea and very high mountains in which dwell men rude and ignorant of letters and almost barbarous, who on account of the too great distance from the places in which universities flourish, and the dangerous passage to such places, cannot have leisure for the study of letters—nay, are so ignorant of those letters that, not only for preaching the word of God to the people of these parts but also for administering the sacraments of the Church, proper men cannot be found, and considering that in the famous city of Old Aberdeen, which is near enough to the places foresaid, there should flourish a University in all lawful faculties, very many men of the kingdom, and especially of those parts, as well ecclesiastics as laymen, would readily apply themselves to such study of letters and acquire that most precious pearl of knowledge ; the ignorant would be informed and the rude become learned ; and thus

not only would provision be made to a great degree for the advantage of the common weal of the kingdom, but also for the salvation of souls ; and the rude and ignorant people would be instructed in honest life and manners by others who would apply themselves to such study of letters."

No University in Scotland has more fully carried out the intentions of its founders than has Aberdeen. It has been a most precious pearl of knowledge. By it the ignorant have been informed, the rude have been instructed, and the Highlands and Islands have come under its civilising and refining influences. It has given birth to some of the most accomplished scholars and best grammarians in the land, and numbers among its erudite and famous teachers such men as Cargill, Reid, Beattie, Melvin, and Geddes, and, as indicating how greatly the desire for a liberal education had spread among all classes, it may be pointed out as a noteworthy fact that this University was not founded for the express purpose of teaching ecclesiastics, but was designed as an institution for the people—a *studium generale* in its widest sense. Referring to the rise and influence of the universities, and their testimony to an element of enlightened liberality in those pre-Reformation times, Hill Burton, in his history of Scotland, says:—"It may with truth be said that, in the history of human things, there is to be found no grander conception than that of the Church of the fifteenth century when it resolved, in the shape of the Universities, to cast the light of knowledge abroad over all the Christian world. The skill and energy brought to its completion were worthy of the greatness of the design. It was a thing altogether apart from the public school system, which doles out the rudiments of knowledge to the totally ignorant, giving them a little of it with calculated parsimony, as paupers are fed and clothed. The universities called on all the ardent spirits of the age to come and

drink their fill at the great fountain of knowledge. Everything about the universities was on a scale of liberality, splendour, and good taste, sufficient to adjust them to the habits of the aristocracy. Yet the poorest and humblest among the people—the children of craftsmen and serfs—were tempted to resort to them and partake of their munificence, on the condition of earnestly embracing the scholar's life, and devoting themselves to the acquiring of learning." When the Church crowned its noble efforts and persistent endeavour of establishing schools all over the land, by accomplishing the still nobler task of founding universities—*studia generalia*, in which the rich and poor together received a liberal education, the cause of education in Scotland was secured beyond any possible failure, and the title earned for Scotland of being one of the best educated and most enlightened countries in the world. In one thing, without doubt, the universities or "general schools" did not fulfil the expectations of their pious founders. To extend the Catholic faith to surround Romish beliefs by "an impregnable wall of doctors and masters," so that heresies and errors might be withstood, such is one of the declared objects laid down in the Papal bull sanctioning their foundation. This result was not realised. The universities threw in their influence and weight with the enlightenment and intellectual movement of the nation. They had for years nursed the fire of a purer knowledge, and a purer, holier faith, and when the hour had struck and men's minds had been prepared to unloose themselves from the yoke and servitude of a worn out, unbelievable system, and press forward to better things, the universities without fail placed themselves in the forefront of the great religious and intellectual movement and led it on to victory. This they did most effectively, and any who will without prejudice or bias set himself to compute the forces at work in bringing about

the Reformation in Scotland must give a prominent place to the influence which such a university as St Andrews exercised in those stirring pre-Reformation days in leading to such happy issues. In those organisations for tending and rearing learning alike in Scotland as in other countries, as Hill Burton says :—"An intellectual power fit to cope with brute force, feudalism, burgher wealth, and the elements of the material governing influences was raised up. Surely, too, it must have been seen by those enlightened churchmen who designed them, that they would prove institutions to protect the world from the influences of superstition and priestcraft."

The Universities of Scotland still reflect the spirit and intentions of their old founders. They are veritable literary republics, in which a general equality of position is the law, all material distinctions levelled and knowledge made all in all. They have all along proved most faithful custodiers of the traditions of the *universitas* or *studium generale* of the fifteenth century. Whatever specialities belong to them, they borrowed not from the English, but from the Continental schools. King's College in Aberdeen was an exact model of the University of Paris. The Catholic spirit of the old Universities was shown in the division of the students into groups, or "nations" according to the districts or nations from which the students had come to the great seat of learning. The same divisions were found in our Scots Universities, and in Glasgow and Aberdeen the "nations" exist; and like the great Continental Universities, with their wealth and populous constituencies, the Scots *studia generalia* possessed privileges of exemption from the jurisdiction of legal tribunals. The University was a kingdom within a kingdom, an *imperium in imperio*, and its students formed a separate independent state, with its own laws and government and authoritative jurisdiction. "Whatever in-

fluences," says Hill Burton, "for good or evil these privileges had, it cannot be doubted that each of these Universities was a centre of civilising or enlightening influences. In later times, plans for planting the apparatus of a high education in poor and remote districts have mortified their projectors, by imperfect results or utter failure. For a long time, however, the Scots Universities were a great success. They came just in time to serve the Reformation party, among whom had arisen an ardent zeal for scholarship. Their opponents desired to be armed in like manner for the controversy. Hence it was during the latter half of the sixteenth century the foreign Universities swarmed with learned Scotsmen. They might be both teachers and learners, for the absolute distinction now established between the two grades did not then exist. . . . Of old every graduate had the privilege of teaching. Thus the Scot, having acquired such learning as his University supplied, would pass over to foreign parts and do his work—teaching what he could communicate, or learning what he desired to know, according to the condition of his means and motives. This gave the Scots, cut off as they were from the natural brotherhood of their close neighbours of the same family, privileges of citizenship and community over Europe, the breadth and fulness of which it is difficult now to realise."

CHAPTER VII.

LEGAL BASIS OF PARISH SCHOOLS.

ACTS 1567-1616.

WE have seen that long before the Reformation Collegiate Schools, Cathedral Schools, and "Lecture Schools" were founded for the purpose of instructing the youth of the nation in the elementary branches of education. These schools existed in most of the principal places in the country, and prove that a desire for instruction prevailed in many minds before the light of Reformation times broke upon the nation as a whole. As far back as 1494, in the reign of James IV., we find a statute ordaining, under the penalty of twenty pounds, "that all barrones and freeholders, that ar of substance, put their eldest sonnes and aires to the schules, fra thay be six or nine years of age, and till remaine at the Grammar Schules quhill they be competentlie founded and heve perfite Latine, and thereafter to remaine three yeirs at the Schules of Art and Jure, swa that they have understanding of the lawes." And the object of this early example of compulsory education is declared to be "that justice may reign universally throughout the realm, and that those who are sheriffs or judges may have knowledge to do justice, so that the poor people should have no need to see our sove-
reign lord's principal auditors for every little injury." The penalty attached for neglecting or coming short of this Act was twenty pounds.

One striking feature of the period immediately after the Reformation was the number of educational enactments. In the times of Episcopacy there were two. During the Pres-

byterian times there were several. The establishment and maintenance of schools became a constant and paramount care of the Reformed Kirk. The first reference to any national recognition and establishment of schools after the Reformation occurs in the *First Book of Discipline, or the Policy of Discipline of the Church*. This document was drawn up by John Knox in 1560, presented to the nobility of the nation, and subscribed in due form by the Lords and Kirk. In this document it is recommended that there be a schoolmaster "able at least to teach the grammar and Latin tongue in every parish of any importance, and in landward parishes that the reader or minister of the parish "take care of the youth of the parish to instruct them in the rudiments, particularly in the catechism of Geneva." A part of the patrimony of the Church was to be applied to the upkeep and endowment of these schools, and for this purpose the Reformers over and over again made application to Parliament for the said patrimony to have their beneficent object carried out.

The writers of this famous document had a very clear idea of the responsibilities resting on those entrusted with the weal and oversight of the country. They make it clear that they considered it was the "office and duty of the godly magistrate, to provide at the utmost of his power how (the Kirk) may abide in some purity in the posterity following." And they maintain that it is the duty of the State to be "most careful for the virtuous education and godly upbringing of the youth of the realm," "for as the youth must succeed to us, so we ought to be careful that they have knowledge and education to profit and comfort that which ought to be most dear to us, to wit, the Kirk and spouse of our Lord Jesus Christ."

But the Reformers had more than Elementary Education in view in framing their celebrated proposals. Education

in its higher branches was to be within the reach of all the youth of the land in every grade and station. "Further we think it expedient," so runs this document, "that in every notable town, and especially that in the town of the superintendent, there be erected a college in which the arts, at least logick and rhetorick together with the tongues, be read by sufficient masters, for whom honest stipends must be appointed, and that provision be made for those that be poore and not able by themselves nor by their friends to be sustained at letters and in special those that come from landward."

These higher schools, where a liberal education would be imparted, would act, it was supposed, as feeders of the "great schools or universities," and replenish them "with those that be apt for learning."

Such a course of instruction being sketched and provision made for the carrying of it into effect, it was not left to the option of parents to take advantage of it or not as they pleased. That the scheme should carry with it to the entire community all the benefits which a national system of education might be expected to contain, it was ordained that no father of "whatsoever estate or condition" is to be suffered to bring up his children "according to his own fantasie," but all "must be compelled to bring up their children in learning and virtue." Such in outline were the views of John Knox and his associates in regard to national education. They are characterised by great sagacity and farsightedness. In many ways the entire scheme anticipated the comprehensive Act of 1872, and in some points it showed that the framers of the old Act had a deeper understanding of the circumstances and wants of Scotland, than the compilers of the Act of 1872, in so far as they introduced into their Act a compulsory clause and made ample and generous provision for some of the higher branches of learning.

This Act of the early Reformers was never fully carried into operation. It never became law, and though receiving the approval of the Church and the nation failed, owing to the troublous nature of the times, to obtain the sanction of Parliament.

The frustration of this memorable Educational Act must be traced to the Lords and Barons. Having seized the property and patrimony of the Roman Catholic Church, and secured by force and fraud what never was theirs, they in a most shameful and inglorious way positively refused to make any restitution of the endowments of the Church, and left both the upkeep of the Reformed Kirk and Schools and the maintenance of the poor of the land to fall on other shoulders. The Regent Murray, the one great statesman of his day, and the most enlightened politician and patriot of all his contemporaries, succeeded, however, in getting an Act passed in the Parliament of 1567 granting to the Church the right of appointing the superintendents who had been chosen by the General Assembly, to take the oversight of the teachers of youth. The statute ordains "that all schules to burgh and land and all universities and colledges be reformed, 'and that nane be permitted nor admitted to have charge or care thereof in time coming, nor to instruct the youth privatlie or openlie, but sick as sall be tryed be the superintendentes or visitors of the Kirk.'" The ordaining of such a statute leads us to the belief that in spite of the many obstacles to be faced, education had made marked advance in the land during the seven years since the Reformation, and that not only elementary schools, but schools of a much higher grade had been established, and were being diligently fostered by the Church.

In this same year Scotland, by an Act of Parliament, severed itself from the authority and jurisdiction of the Pope, repealed all Acts for the maintenance of the Romish

religion, ratified the Confession of Faith agreed to in the Parliament of 1560, declared the ministers of the Reformed religion to be the only true ministers, and the Reformed Kirk the one faithful Church of Christ.

In 1578 the *Second Book of Discipline* was presented by the General Assembly to Parliament. In presenting it the Assembly made a strong appeal to the effect that there should be a restitution of the patrimony of the Church, and that the money be applied to the support of the ministers, the maintenance of the poor, the upkeep of the Church buildings, and also the provision of schoolmasters, "quilk aucht and may be weill susteinit of the same gudes, and ar comprehended under the clergie." This appeal shared the same fate as that of 1567. The Book of Discipline was remitted to a Committee of the Estates and considered. Certain grants were yielded to, which had regard to the better foundation of the schools and the restoration of the Church's property, but nothing was done confirming the policy and jurisdiction of the Church or making provision for a more complete and thorough administration of ministerial functions and Presbyterial oversight.

In 1579 the General Assembly declared the office of Bishop to be contrary to the word of God, and abolished the said office. Two years later the office of superintendent, which had always been regarded by the Church as a temporary one, and had never obtained the sanction of Parliament, was also abolished by the Assembly. But showing the spirit of distrust and opposition which existed between the Church and the civil power, and how very jealous the State had become in regard to all the movements of the Church, Parliament at the close of 1581, by a statute passed, committed the oversight of schools to the superintendents—an official whom the Assembly had so very recently got rid of as unnecessary and savouring of prelate jurisdiction.

"The circumstances," says Dunlop in his book entitled *Parochial Law*, "that this statute conferring on superintendents a jurisdiction in regard to schools, was ratified after the abolition of the office has been appealed to on the one hand, as proving that in reference to this matter these persons must be considered as mere Parliamentary commissioners, to whom personally, and not in virtue of their office in the Church, was delegated this duty by the civil power; and on the other hand, as establishing the existence of such a jurisdiction in the Church, as part of its proper ecclesiastical jurisdiction, after this particular office had ceased. Prior to the late statute of the 43 George III. c. 54, which establishes a final jurisdiction in presbyteries regarding schoolmasters, this point was of considerable importance and involved the question, whether the power of reviewing the judgments of presbyteries in reference to such matter lay with the superior church judicatories, or pertained to the Supreme Civil Court." Dunlop, however, adds that "whether the Church is to be considered as having after the Reformation an inherent jurisdiction in reference to schools acknowledged by law, it undoubtedly did exercise that jurisdiction in point of fact."

In 1592 the Scottish Parliament met at Edinburgh immediately after the General Assembly of that year had risen. This session of Parliament was a memorable one. During its sitting an Act was passed which has always been regarded as the great constitutional charter of the Reformed Church. It defines the powers of the different Church judicatories, gives legislative sanction to the establishment of Presbyterian government, ratifies all former Acts for liberty of the true Church, approves of general assemblies, synods, presbyteries, and particular sessions, and abrogates all Acts in favour of Popery. Of the four petitions sent by the General Assembly to this Parliament, two of them were

positively refused, the more important of which was the prayer that the patrimony of the Church should be restored, and the temporal jurisdiction enjoyed by the Romish Church secured to the Reform Kirk.

In this Act, however, there is no direct reference made to schools and their relation to the Church. But as indicating the good feeling of the Parliament to the wishes of the kirk, the statute of 1581, which has ratified the Act of 1567, in which it had been ordained "that all schules to burgh and land, and all universities and colledges, be reformed, and that nane be permitted nor admitted to have charge or care thereof in time coming, nor to instruct the youth privatlie or openlie, but sick as sall be tryed be the superin'dents or visitors of the kirk."

In 1606 ecclesiastical affairs assumed quite a new aspect. Presbyterian Church government was abolished, Episcopacy was restored, and established in Scotland. The two Melvilles were banished, and vigorous measures were adopted to put an end to a church system which had become obnoxious to King James VI. In the same year the Parliament of Scotland met at Perth, and rescinded all the laws previously made against the rule, dignity, and privileges of Bishops, and restored to them the livings, lands, teinds, and rents formerly enjoyed by them, and advanced them to all their civil power and to their votes in Parliament. One result of this ecclesiastical change may be seen in the wording of a recommendation despatched by the King from London, "that schools in cities, tounes, and families throughout all this kingdom be taught by none but such as shall be tried and approved to be sound and upright in religion and for that effect that the Bishops should take order with them, displacing the corrupted and placing honest and sufficient in their places."

Although no legal obligation rested on the Church or the

parishioners to found and support schools in the several parishes of the country during these years of uncertainty and disquietude since 1560, yet we learn from the Parish Records of the period that the Church had set herself resolutely and with considerable success to the establishment of schools throughout the land. The bare fact of the existence of such schools is referred to in M'Crie's *Life of Melville*, vol. II., p. 396, copied from the record of the "Synod of that part of the Diocie of St Andrews qlk lyeth benorth Forth," as the result of a visitation of a number of parishes in the Synod in 1611 and 1613. The report is to the effect that "the parishes which had were more than double in number to those which had not schools." While it seems that at this early period the parishes which had schools were more than double in number those which were without them, the visitors ordered that the neglected parishes should at once furnish themselves with schools and set on foot arrangements by which their purpose should be accomplished.

The extracts from the Kirk Records of this period anent Schools and Schoolmasters are not devoid of interest and throw almost the only light upon the state of education in the country which can be had apart from the several legislative Acts issued from time to time and the action of the Supreme Court of the Church in this direction.

Here are several of the extracts taken from M'Crie's *Life of Melville*.—"Forgound, August 14, 1611.—The skole entertained and for the better provision of it, thair is ordained, that ilk pleuch in the parochie sall pay to the skolemaister xiijs. iiijd., and ilk bairn of the parochie sall pay viijd. in the quarter. Strangers that are of ane uther parochie sall pay xxs. or xxxs. as the maister can procur, as it is agreed in uther congregations."

"Straybrok, July 1, 1611.—It is ordenit with common consent that the parochineris sall give among them all for

the maintenance of the schole and scholemaster yeirlie fyftie merkis and the minister sall giv iij. libs. The visitors tried the qualification of the teachers."

"Perth, April 18, 1611.—Mr. Patrick Makgregor, scolemaster, found to have passed his course of philosophy in St Leonard's College, approved."

"There is frequent references to the trials of schoolmasters in all the registers of the Church courts. Andrew Dischington, schoolmaster of Dunbar. The act of the last synodall assembly giving the presbyterie commission to try Andro Dischington, schoolmaster of Dunbar, not only in his ability to travell in the ministry, but also to teache ane grammar schule, being presentit to the presbyterie, the brethren ordainit him to come heir yis-day-aucht days ; and for beginning of his triall to teach ane piece of the first booke of the Georgyckes of Virgil, at the beginning thair of to try quhethir he be able to teache grammer schoole or not." (*Records of Presbytery of Haddington, September 4, 1594*).

The following extracts from the Record of the Kirk Session of Anstruther Wester, convey curious information, both as to the customs of the times and as to the zeal with which the education of the youth (poor) was urged :—
 "October 26, 1595.—Ament the complent given in by Henrie Cunyngham, doctor in the school, the session thinks meit that all the yowth in the toun be caused come to the schooll to be teached. And that sic as are puir shall be furnished upon the common expenses ; and gif ony puir refusis to come to schooll help of sic things as they neid and requir shall be refused to them. And as for sic as are able to susteine their bairnes at the schooll and do their dewtie to the teacher for them, they sall be commandit to put them to the schooll, that they may be brocht up in the feir of God and virtue. Quhilk if they refuse to do, they

sall be callit before the session and admonished of their dewtie ; and if efter admonishion they mend not, then farther ordour shall be taken with them at the discretion of the session. And the magistrates and counsall sall be desyred to tak fra them the quarter payments for their child and ane dewtie. Eftir this discretion for the dayes meat, as it shall cō aboot unto them whidder they put their bairnes to the schooll or not."

"18th of November.—Anent the puire it is thocht meit that a visitation shall be ; and that sic help shall be maid to them that ar altogether unable, that may not travell to seik to themselves. And the young shall get na almess but on condition that they cam to the school, quhilk sa mony that does shall be helpit, and the manner of this help shall be—They shall haif thrie hours granted to them everie day throw the toun to seik ther meit, ane hour in the morning fra nyn to ten, at mid-day fra twell to ane, and at nighit fra six hours furth, and the peiple are to be desyred to be helpful to sic as will giv themselves to any vertue and as for others to deal legardly with them, to drive them to seik efter vertue."

"September 7th 1600.—Item anent the schooll. Agreid with Henerie Cunyngham, that the pure of the toun shall be put to the (schooll), and sa many of them as has ingyne, and he taks paines upone them, sall giv fyve sh. in the quarter, quhilk the session sall pay. He sall try out the bairnes. They sall be brocht befor the session and to the elders of the quarter ; the session sall enter them to the schule, and try ther perfiting ; and sa caus recompens, according to his paines and ther perfiting, and as for vther yt are not able to perfit, yt thay may reid or wret, whedder it be for want of ingyn or tym to await on. Sic shall be caused to lern the Lordis Prayer, the comandes and belev, the heads of the Catechism that are demanded on the examination to

the Communion, quhilk travell also the session will acknowledge and recompense, 'and as for the standing yearlie dewetie, refers that to the Counsell of the toun to tak ordour wt.'"

These Church Records indicate clearly that before any legislative enactment on the subject of education had taken place, the Reformed Church had concerned itself with the state of the schools in the various parishes, and had exerted itself in a very marked way to have the people instructed at least in the elements of education. In some parishes mention is made of Grammar Schools, and of a certain tax being levied on the parishioners for the maintenance of the school. Care was taken that the teachers appointed be fully qualified for the proper discharge of their duties. Certain measures, both of a corrective and persuasive nature were adopted to induce the youth to attend school, and provision made so as to enable poor children to enjoy the benefits of instruction and to acquire at least knowledge of the Lord's Prayer, the Ten Commandments, and the Apostles' Creed.

CHAPTER VIII.

LEGAL BASIS OF PARISH SCHOOLS.

ACTS 1616-1646.

THE year 1616 was a memorable year in the history of Parish Schools in Scotland. In that year the Privy Council took a very decided step, and by an Act of 10th December provided "that in every parish of this Kingdom, where convenient means may be had for entertaining a school, a school shall be established and a fit person appointed to teach the same upon the expense of the parochinaris, according to the quality and quantity of the parish." Episcopacy was now the rule and order of the Church, and the Bishops had been restored to all their former privileges and prerogatives. The King transacted all his business through them, as the power of the General Assembly had been reduced to a minimum. The Privy Council, at the dictation of James VI., in ordering the establishment of a school in every parish, directed that such should be done "at the sight and by the advice of the Bishop of the Diocese in his visitation ;" and all Bishops were commanded "that they and every one of them deal and travell with the parishionaris of the particular parochins within their saidis dioceses to condescend and agree upon some certain solid and sure course how and by what means the said school may be entertained, and giff any difficulty will arise among them concerning the said matter, that the said Bishop report the same to the saidis Lordis, to the effect that they may take such order thereanent as they sall think expedient."

The Parliament of 1633 is bound to take rank as among the most important which was held in Scotland. It was convened when Scotland was in a state of smothered excitement and anxiety regarding Church questions and ecclesiastical government. King Charles followed diligently and gave strict attendance on the meetings of the Lords of the Session as they brought the several Acts to maturity. He had come to Scotland on the 12th of June of this year. He was attended by a brilliant train of nobles and officers of State. But the most remarkable man who accompanied him was Laud. The King was crowned with great solemnity and State in the Abbey Church of Holyrood House. Towards the end of July the King and his evil genius returned to London, leaving behind many strange impressions and vague apprehensions, and an ample store of combustible material which at the first touch of fire would blaze up into a huge conflagration which would take centuries to completely subdue. Among, however, the many Acts of a perilous nature and foreboding evil and disaster to the nation passed by the Parliament, one statute was ordained of a highly laudable character, ratifying the Act of Council of 1616 anent education. This statute is remarkable in this respect, that it is the first legislative enactment authorising the establishment of Parish Schools and the assessment of the parishioners for the maintenance of such schools. It runs thus :—"Our Sovereign Lord, with the advice of the States, ratifies the Act of Secret Council dated at Edinburgh, the 10th day of December 1616, made for planting of schools, with this addition, that the bishops in their several visitations shall have power, with consent of the heritors and most part of the parishioners ; and if the heritors named refuse to appear, then with consent of most part of the parishioners, to set down and stent upon every plough or husband-land, according to the worth for maintenance

and establishing of the saidis schoolis, and if any person shall find himself aggrieved it shall be lawful to him to have recourse to the Lords of Secret Council for redress of any prejudice he may or doth sustain."

It will be noticed in this ratification of the Act of Council of 1616 this statute confers, in keeping with the whole drift of the legislation of the period, very large and important powers on the Bishops. Bishops, with consent of the heritors and most part of the parishioners, in the event of the heritors, or properly speaking, the landed proprietors, refusing to take the necessary steps, were empowered to set down a school in a certain district, and to impose a certain tax or rate for its support; and any one who felt aggrieved in the matter, or deemed himself too highly assessed, could appeal for redress to the Lords of Secret Council.

We have to fall back upon the records of the various Church courts, particularly those of Presbytery and Kirk Sessions, to form any correct idea as to how far this Act was carried out, and with what apparent success. For this is a very marked feature in the whole history of the legislation of Parliament anent the establishment and support of schools in Scotland, that while there was no lack of legislation, there was no adequate or well-concerted attempt made to carry out either the letter or spirit of the Act. The machinery was either awanting altogether to set things moving, or it proved utterly incompetent for the task to be undertaken. Landed proprietors grudged the assessment laid upon them, heritors raised objections, the strict letter of the law was carried out in the most niggard and penurious way, and the result necessarily was of a most disappointing nature. So we find repeated allusions to the unsatisfactory state of affairs in the various Church records that are open to us of the period, and the Church authorities making appeal to the heritors to discharge their duty.

The quickened life of the Church after the revival of Presbyterian Church government in 1638 showed itself in a deepened interest in the state of education throughout the land. The General Assembly of 1642, taking into consideration this subject, recommended Parliament the appointment, or rather, we should say, the re-appointment of a Reader—for the General Assembly had in 1581 voted the abolition of the office—and a school in every parish.

This reference to the careful oversight of the Restored Church, while showing its desire to have the educational interests of the country advanced, at the same time indicates that the Act of 1633 had not been so fully carried out as its framers anticipated. According to Kirkton and others, we are led to believe that very soon after 1638 schools were to be found established all throughout, at least, the landward parts of the land, and that before the Restoration of Charles in 1660, "Every village had a school, every family almost had a Bible, yea in most of the country all the children of age could read the Scriptures." It was indeed during the period of unrest and tumult when civil war raged, and the whole of Britain was involved in that mighty struggle for civil and religious liberty that an Act was passed in 1646, which was the most comprehensive, the most statesmanlike and foreseeing of all previous Acts, and though it was rescinded and wiped out of the Statute Book and had like many other good measures to be shunted aside, yet formed the basis of the great Act of 1696, and was incorporated nearly *en bloc* in that Act, and constitutes the life of all the present systems. This Act of 1646 enforced the establishment of schools where they had not been set up, "enjoined the heritors to set up a schoolhouse, to fix a stipend for a schoolmaster," and if they failed the Presbytery of the bounds were empowered to take the necessary steps. An Act of 1662 further required all teachers and schoolmasters

to obtain a licence from the "Ordinary of the Diocese." Some of the ministers who made themselves most conspicuous in their strenuous efforts to maintain the religious liberties of the people and uphold Presbyterianism in the face of the encroachments of Episcopacy, were distinguished for their zeal and activity in not only advocating the establishment of schools in their several parishes, but in providing means and endowments for their proper maintenance. One of these was the famous Alexander Henderson, the greatest statesman and theologian of his day, and for many years the most prominent and capable leader of the Church. In 1630 he endowed a school in the Parish of Leuchars, of which he was minister, and another in his native Parish of Creich. Other ministers followed his example, and out of their own scanty livings gave considerable sums on behalf of educational purposes. In the Parish of Kirkpatrick-Durham, the minister, Mr Gabriel Simpson, left 2000 merks for the support of a schoolmaster. From the Kirk Session Records of this period we get some curious and valuable information as to what efforts were being put forth for educating the youth of the land. We learn that kirk sessions were not only endeavouring to grant instruction to the children of poor parents, but were concerting measures by which in certain special cases youths of good part and promising ability should be supplied with all the educational advantages which the parish could afford. In some parishes out of the common good scholarships were given as additional aids to prepare young men of talent for the University. It was this careful fostering of the higher interests of education, put forth alike by Town Councils and Presbyteries, which resulted in the display of such correct scholarship among so many of the humbler classes in Scotland, and the high positions which so many of her sons sprung from lowly birth were able to take in literature and the

learned professions. From an Act of the General Assembly passed in 1645 we find that the attention of the Church was seriously turned to the encouragement of the higher and more refined branches of instruction, for it was enacted "that for the remedy of poesy and of ability to make verses, and in respect of the common ignorance of prosody, no schoolmaster be admitted to teach a grammar school in burghs, or other considerable parishes, but such as after examination, shall be found skilful in the Latin tongue, not only for prose, but also for verse."

The Parish and Session Records of the period, though comparatively scanty and meagre, throw considerable light on the question as to what interest was being taken by the Church in the establishment of schools. A minute of Newbattle Kirk Session of 1617 records that a certain John Wilson was appointed "doctor to the school," and that for his "pains he is to have 4s of ilk quarter fra everie bairne." From the same kirk session's minutes of 1626 we learn that education was coming to be more valued, and as a consequence higher fees were exacted for the several branches. Every scholar is ordained to pay 10s "for lairning to reid and write Scottis, and for musicke to pay 6s 8d, and for learning of Latine onlie xiijs. 4d quarterlie, and this Act to be extended to the parochiners of Newbattle." Other minutes of the same session show that means were taken by the Church authorities to take by force the assessment that had been levied for school purposes, but had been by some withheld, and that very great efforts had been put forth by the session to induce parents to send their children to school and take full advantage of the means of instruction provided.

A compulsory clause, which doubtless would be resented and regarded as a great grievance, was passed by the Newbattle Session, to the effect "that parents who neglect to

send their children to (school) shall pay the same fees for those capable of learning, as if they went to school." Several entries are found in the Ormiston Parish Records extending from 1662 to 1668. They refer chiefly to payments made by the Session to the schoolmaster for teaching poor children. One entry of date 1663 runs thus:—"To Thomas Hyslope, a poor student, £1 10." Again, "To Laurence Hyslope, schoolmaster of Temple, for his sone, another poor student, £2." One touching record is to this effect, "To ane honest Christian who bred her sone at the collidge, £2 18s." Repeated references are made of books given by the session to deserving poor scholars. They indicate a great proficiency and superior knowledge on the part of the recipients. Thus 1669—"For Browne's rhetorick to Andrew Kirkwood, 10s." 1670—"For Cicero's select oration to Andrew Kirkwood, £1 4s." "For Schreveli's Lexicon to the school, August 8, 1674, £4 16s." 1677—"For a book to the school, called Vosii Exercitationes Grammaticae, to William Gibb, conform to his receipt, £8 14s." The length of the hours of attendance in school prescribed by our forefathers seem to have been excessive and beyond all possible endurance. Ten hours a day surely was too much for the healthiest of children at any school. No doubt such regulations accorded with the generally severe discipline of the times, and may not have been regarded with the horror which seizes our minds when the fact is contemplated by us. Church courts and Town Councils alike ordained in the same spirit of rigour and sharp discipline. In 1595 we read that the Grammar School of Glasgow met at five o'clock in the morning. A few years later we learn that the hours of attendance at the Grammar School of Stirling were from six to nine a.m., from ten to twelve, and from one till six p.m., in all ten hours a day. Such extracts show that our forefathers had not only strong

faith in early rising, but also the firm belief that long hours and plenty of work were the best training children could undergo. Moving on these lines we have a record regarding Lasswade School of date 1615. It runs:—"The clerk to ring the bell ilk morning at seven hours, as near as can be his judgment, to advertise the bairnes to come to the school." Kingarth Parish furnishes us with one or two records of considerable interest, as to the state of schools in the west. 1649.—"It was ordained by the common consent of the elders that there be ane school in the parish to be kept in the most central part thereof; and for maintenance to the schoolmaster ordanes and applot halfe ane merk upon every merk yeirlie land within the parish, and 40 pennies upon every cottar that brooks land, 20 lib out of the penalties, with his other casualties—viz., out of every marriage 12s, out of every baptism 4s." In 1649 we find John Fresell, who had been appointed schoolmaster at Rothesay, approaching the kirk session with the petition, declaring "that he has waited on the schole this fortnight, and that there came none to him but five or six bairnies, and that he would not attend longer unless the session took some course for causing these that had children to send them to the schole, which the session considering, and that the most part of these that has children for the schole is illiterat and knowing not the good of learning, and that there never was a schole before in the parish, they recommend to the minister and elders to exhort these who has children to send them, and that the minister next Lord's day exhort them publicly." The records of the period give a very melancholy view of the state of education in the parish of Dunfermline, and the unsatisfactory state of the emoluments of the schoolmasters. In 1647.—"The session, considering the great ignorance of children and of the youth in this parish, especially of the poorest sort, for lack of education at school,

their parents not being able to sustain them thereat, which occasions gross ignorance and great increase of sin, has thought fit that schools be set up in the several quarters of the landward of this parish, especially in those parts that are remotest. . . . and that men or women teachers be sought and provided thereto." In consequence of the inadequate allowance given to the schoolmaster for his upkeep, the session recommended that "letters be written to the chief heritors of the parish recommending to the Provost to speak to the Town Council, and appoints public intimation to be made the next Sabbath to the rest of the heritors to meet next Tuesday after sermon to give their best advice and concurrence for augmentation of the schoolmaster's maintenance."

One would have expected better things in the University town of St Andrews than what come out in the Kirk Session Records. It would seem that though the old University was a centre of attraction for the "men of light and leading" of the day, the influence of its learning and the sweetness of its light had not worked their way through the entire life of the community. The extract is as follows:—"1645, August 3rd. Bein regretted that yr is so many idle young children capable of instruction in yis citie that is not put to scooles to be instructed, their parents also being so careless of them, yrfoir it is ordaned that the elders and the deacons sall take notice of these in their quarters that are able to put their children to the scooles and doth not, and also to take up the names of those wtin yr quarters who are not able to put their children to scoole to be instructed, to bring their names to the Session that these may be known who are not able, that they may be put to scooles, and ye Session to pay ye quarter payment to the scooles."

It would seem from the Records of the Presbytery of St Andrews, that in the yearly inspection of the School of

Beath by the Presbytery, evidence was afforded that the schoolmaster was deemed to be too lax in his exercise of discipline. The mention of the fact is accompanied with a gentle reproof and regret that the schoolmaster is "too gentle in correcting the children," and that the want of "proficiency in learning" is due to this want of firmness. But as a solatium under this quiet reproof the Presbytery assure the schoolmaster that they "approve him in that he has ane sufficient good hand in writing and in taking up the Psalms, and declare that he attends weill upon the school, and is painful anuch." (*Presbytery Records of St Andrews, 1661.*)

Even at this early period the northern counties seem to have had a more perfect system of educational training than those of the south, and to have shown a very advanced and superior course of instruction. From the Presbytery Records of Elgin dated 1640 we extract the following interesting passage:—"The Moderator and brethren visited the school of Elgin. The highest class had learned the 1st and 2d parts of grammar, and for their author had Virgil, his 2d book of the Eneid; the 2d class the 2d part of grammar and the 7th book of Ovid his Metamorphoses; the 3rd class the 1st part of grammar and Ludovicus Vivs his Colloquia Scholastica; the lowest class, the rudiments of grammar."

CHAPTER IX.

LEGAL BASIS OF PARISH SCHOOLS.

1662—1861.

IN 1660 the Restoration took place. Charles II. became King, and changes took place in Church and State, which brought about momentous issues. "In the latter end of March," writes Mr W. Row in his *Life of Blair*, "the Parliament did rescind all the Acts approving the National Covenant, the Solemn League and Covenant, and the abolishing of Bishops in Scotland; and they rescinded all Acts for Presbyterian government, yea, all Parliaments since 1637, as wanting lawful authority, only tolerating Presbyterian government during the King's pleasure."

In accordance with the change which took place in the policy of the Church and the order which was issued on the 6th of September of the same year ordaining the Lyon King-at-Arms "to pass to the Market Cross and make publication of His Majesty's pleasure for restoring the Kirk to the right government of Bishops and to require all his subjects to compose themselves to a cheerful acquiescence and obedience to the same . . ." A clause was inserted in the Act of 1662 to the effect "that none be hereafter permitted to preach in publick or in families within any diocese, or teache any publick school or to be pedagogues to the children of persons of quality, without the licence of the ordinary of the diocese." This Act remained in force till the Revolution in 1688. With the accession of William and Mary to the throne of Britain Episcopal rule in Scotland ceased, and immense changes both in the policy of the

Church and State were inaugurated. In the first Parliament of William and Mary an Act was passed, of date 1690, by which the Presbyterian Church was restored, and the government of the Kirk by Presbyteries, Synods, and Assemblies re-established. By this same Act the Statute of 1662, in which the exclusive right of licensing teachers and pedagogues was granted to the Bishop of the diocese, was repealed. Further, with the view of doing away with any grievances which might exist or disabilities affecting the position, and calling of such who might suffer from the changes introduced, a Parliamentary Commission was appointed "for visiting colleges, universities, and schools." This Commission had authority to inquire into the foundation and endowments of schools, to prescribe rules for their management and for "the manner of teaching therein and all things else relating thereto, as they shall think meet and convenient according to the foundation thereof and consistent with the present established government of Church and State."

This statute, by which the Commission was appointed, while taking into consideration the benefit which would accrue to learning and religion in the land, and the maintenance of the welfare and peace of the Church and kingdom, by appointing pious and able and well-qualified professors, principals, regents, and masters to the universities, colleges, and schools, ordains, in accordance with the change which the Revolution settlement had effected, "That from this time forth no professors, principals, regents, masters or others bearing office in any university, college, or school, within this kingdom, be either admitted or allowed to continue in the exercise of their said functions, but such as do acknowledge and profess, and shall subscribe to the Confession of Faith, ratified and approven by this present Parliament, and also swear and subscribe the oath of allegiance to

their majesties, and withal shall be found to be of a pious, loyal, and peaceable conversation, and good and sufficient literature and abilities for their respective employments, and submitting to the government of the Church now settled by law."

But this Act takes a step further, and which must have at the time been regarded as a very bold and decisive one, and which would naturally be looked upon as offensive and encroaching on the liberties of those whom it affected. It went on to appoint visitors to the universities, colleges, and schools, and nominate certain persons, to "visit all universities, colleges, and schools, within this kingdom, and to take trial of the present professors, principals, regents, masters and others bearing office therein, according to the qualifications and rules above mentioned, and such as shall be found to be erroneous, scandalous, negligent, insufficient, or disaffected to their majesties' government, or who shall not subscribe the Confession of Faith, swear and subscribe the oath of allegiance, and submit to the government of the Church now settled by law to purge out and remove."

This Parliamentary Commission did not long remain in existence. It was at best a mere temporary measure, and had been appointed amid the changes brought about by the Revolution to put into shape and control the disorders which naturally had arisen owing to the drastic sweep which had been made of Episcopacy and the restoration of Presbyterianism. By the Act of 1693, which aimed at "settling the quiet and peace of the Church," and placing the superintendence of schools on a permanent footing. It was ordained, *inter alia*, "that all schoolmasters and teachers of youth in schools are and shall be liable to the trial, judgment, and censure of the Presbyteries of the bounds, for their sufficiency, qualifications, and deportment in the said office."

In spite of the many Acts passed by Parliament and the General Assembly in favour of education and the establishment of schools throughout the land, it would appear that in many parishes, till near the close of the seventeenth century, no schools had been reared for the instruction of youth. The Acts had either been insufficiently binding or had been evaded altogether. Something had to be done to put an end to such a state of matters, and compel those who were really responsible for the upkeep of the schools to undertake the task. The clause with its compulsory powers and obligations would have to be so minutely and stringently framed as to defy all misinterpretation. To get at the heritors and owners of the land, and to lay the onus of supplying the necessary school apparatus for their parishes and districts must be the aim of any new Act on educational lines. By the Act of 1633 the Bishop had power to impose a stent for the support of the school, only with the consent, however, of the heritors and inhabitants. Here lay the weak point in the Act. In many parishes neither the heritors or inhabitants for certain mercenary reasons of their own refused to allow the Bishop to impose any such stent. It was to put a stop to this evil that in 1696 an Act was passed, which may be justly regarded as one of the best and most thoroughgoing of all the Acts previously passed, and which formed a basis for all subsequent statutes and enactments on educational lines. This Act, under the title of "*An Act for Settling of Schools*," ordains "That our sovereign Lord, considering how prejudicial the want of schools in many places has been, and how beneficial the establishing and settling thereof in every parish will be to this church and kingdom, therefore, His Majesty, with advice and consent of the estates of Parliament, statutes and ordains that there be a school settled and established, and a schoolmaster appointed in every parish not already pro-

vided, by advice of the heritors and minister of the parish." According to Duncan's *Parochial Ecclesiastical Law of Scotland*, p. 757, the leading provisions of this Act may be gathered up thus:—1st—That a school should be settled and a schoolmaster appointed, by the advice of the heritors and minister, in every parish not already supplied therewith. 2nd—That the heritors should provide a commodious school house, and modify a salary for the master not above 200 merks, nor under 100 merks (£5 11s 1½d), payable half-yearly. 3rd—That the heritors should stent themselves for the expense of the school house and schoolmaster's salary. 4th—That if the heritors themselves failed to build a school and lay on a stent, the Presbytery should apply to the Commissioners of Supply, who, or any five of whom, might establish a school, fix the master's salary, and stent the heritors according to their valued rent. 5th—That heritors failing for two terms to pay their share of salary became liable in double the amount thereof. 6th—That letters of horning and other diligence to enforce payment thereof should pass at the schoolmaster's instance. 7th—That the life-renters of lands and not the heritors should, during the subsistence of the life-rent, be liable in the proportions of the stent. 8th—That persons aggrieved by the inequality of the proportions imposed might, within a year and day of the stent, apply for redress to the Commissioners of Supply, or to the Sheriff, or other judge competent; and, lastly, the Act declared that providing for schools and schoolmasters was a pious one, to which vacant stipends generally might be applied."

Such in brief outline was the important Educational Act of 1696, the carrying out of which in a wise and zealous and active spirit was insisted upon by the General Assembly by repeated Acts, ranging from the year 1699 to 1758, and resulted in the establishment and support of a school in every

parish of Scotland, and in the spread of a liberal system of education throughout the land, which has so largely contributed to make Scotsmen what they are, and Scotland one of the best educated countries in the world.

As time went on, it was found that several modifications would have to be made on the Act of 1696. The expenses of living had increased, and schoolmasters found that the minimum allowance of 100 merks, as yearly stipend, was inadequate for their maintenance. Then difficulties arose as to the exact powers which heritors held in the election of schoolmasters, and what was their precise relation to Presbyteries in the admission and deposition of teachers. To remove these difficulties and to make full and adequate provision for schoolmasters, the Statute, 43 Geo. III., c. 54, was passed. This statute is entitled "an Act for Making Better Provision for the Parochial Schoolmasters, and for making further Regulations for the Better Government of the Parish Schools in Scotland—11th June 1803." There are altogether twenty-three clauses in the Act. It is therefore much too long to insert here in its entirety. The leading provisions of the statute may, however, be sketched, without attempting any formal analysis of any of the clauses in particular. Briefly, it may be stated, that the statute lays down the law—(1) In regard to schools and schoolmasters ; (2) In regard to the respective rights of Presbyteries and heritors in the election and dismissal of masters, and their relation to each other.

First in regard to the salaries of schoolmasters, it is ordained that the salary of each parochial schoolmaster in Scotland "shall not be under the sum of three hundred merks Scots per annum, nor above the sum of four hundred merks Scots per annum." The salary is to be fixed by the heritors and minister of the parish, and at end of every twenty-five years power was given to the Sheriff of a shire

to determine the average price of a chalder of oatmeal with the view of increasing if need be the yearly allowance granted to the master. The money value of a chalder of oatmeal in 1803 was 200 merks, or £11 2s 2 $\frac{2}{3}$ d. Then the Act ordained that the minimum salary of the schoolmaster be the value of a chalder and a-half or £16 13s 5d, and the maximum two chalders or £22 4s 5d. Second, in regard to school-house, dwelling-house, and garden, it was enacted that in every parish where a commodious house for a school has not already been provided, and in every parish where a dwelling-house for the residence of the schoolmaster has not already been provided, together with a portion of ground for a garden, the heritors of every parish shall provide a commodious house for a school and also a house for the residence of the schoolmaster, "such house not consisting of more than two apartments, including the kitchen, together with a portion of ground for a garden to such dwelling-house."

The provisions regarding the election and dismissal of teachers take up the remainder of the statute. Briefly, they are to the effect that in the case of a vacancy in the office of schoolmaster, the heritors possessed of the qualifications to elect, along with the minister of the parish, shall elect a person to the vacant office, and failing such election the Commissioners of Supply of the County shall on appeal by the Presbytery of the bounds elect a person to supply the vacancy, and every schoolmaster elected shall be examined by the Presbytery, and if approved shall sign the Confession of Faith and formula of the Church of Scotland. The Presbytery's approval to be final. As in former Acts, the superintendence of schools by the Act of 1803 was to continue with the parish ministers, and Presbyteries were to regulate the hours of teaching, as they are most consistent with the particular circumstances and general good of the parish, and

to have the full power of sitting in judgment and determining in all cases when charges of neglect of duty, immoral conduct, or cruelty to scholars were brought against schoolmasters. The power of passing sentence of deposition from the office of schoolmaster was also entrusted by the Act to Presbyteries, and in every case the judgment was to be regarded as final, "without appeal to or review by any court, civil or ecclesiastical," provided always their proceedings have been agreeable to the terms of the statute; otherwise the Supreme Civil Court will have power to interfere and overthrow the finding of the Presbytery, at least to the effect that no civil consequences shall follow on their sentence.

While the Act of 1696 provided that a school should be settled in every parish by the heritors and minister, it came to be felt in process of time that owing to the immense size of some of the parishes, especially in the Highlands and Islands, many parts of Scotland were utterly destitute of the means of instruction, and that many children were growing up wholly ignorant of the elements of education. With the object of meeting such necessitous cases, the statute of 1838 was passed with the title of "An Act to facilitate the the Foundation and Endowment of additional Schools in Scotland." The schools provided under this Act came to be known as Parliamentary Parish Schools. They were not regarded as full Parish Schools, but bore the same relation to the Parish School as the Parliamentary Parish Church did to the old Church of the parish. The heritors, however, provided a school and schoolmaster's house for the district, but the salary of the teacher was paid by Government. The same obligations resting on the parochial schoolmasters regarding the free education of certain poor children recommended by the heritors and minister, were laid upon these teachers, and had to be discharged.

The obligation also resting on heritors by the Act of George III., which requires heritors to defray the expense of supporting Parish Schools provided, was held to rest on heritors for the upkeep of school houses erected in *quoad sacra* parishes.

The next Act of Parliament of any importance is dated 1861. This Act is quoted in all proclamations as the "Parochial and Burgh Schoolmasters (Scotland) Act 1861." In a clause of this Act it is ordained that the salary of every schoolmaster of any parochial school shall not be less than the sum of thirty-five pounds, nor more than the sum of seventy pounds per annum. This was a considerable increase in the emoluments granted to parish teachers. In the event of there being two or more such established in the same parish, under the Act of 1803, the minimum and maximum amount of the salaries of each to be £50 and £80 a year, apportionable between or among the masters by the heritors in term of that Act, and in lieu of the salaries payable under it. It was also declared that when it is necessary to provide a dwelling house for a parochial schoolmaster in terms of the Act of 1803, such house is to consist of at least three apartments besides a kitchen. The Act of 1803 simply provided for a house consisting of "two apartments including the kitchen." Decidedly the most important clause of this Act is section 12, which refers to the qualifications of schoolmasters elect. By this section it is declared to be now unnecessary for "any schoolmaster and for any person elected as schoolmaster of any Parochial School or of any school to profess or subscribe the Confession of Faith, or to profess that he will submit himself to the government and discipline of the Church of Scotland." The religious and church test is abolished, and a general declaration is substituted, that the teacher elect "would never endeavour, directly or indirectly, to teach or inculcate any

opinions opposed to the divine authority of the Holy Scripture or to the doctrines contained in the Shorter Catechism, and that he would faithfully conform thereto in his teaching. Further, that he would not exercise the functions of his office to the prejudice or subversion of the Church of Scotland as by law established or the doctrines and privileges thereof."

Another clause in this Act, worthy of notice, is the fifth section, relating to female teachers, in which it is ordained that the "heritors and minister may at any properly constituted meeting resolve to establish a female teacher to give instruction in such branches of female, industrial, and household education as they may from time to time prescribe, and they may engage and appoint her for such a period and on such terms as shall be agreed on, and in addition to the salary offered they may provide an annual sum, not exceeding £30, as a salary for her, which is to be assessed, levied and paid in the same way as such other salary. By the Act of 1861, heritors were empowered to assess themselves for a female school, but in no case could the parochial assessment exceed £110 in all for educational purposes.

Under this Act a change was made in respect to the testing of the qualifications of schoolmasters elect. The power conferred upon Presbyteries of ascertaining the qualifications of candidates was taken from them and placed in the hands of a "Board of Examiners" appointed by the University Court of each of the four Scotch Universities. This Board was to consist of six persons as examiners, three being Professors in the Faculty of Arts, and three Professors in the Faculty of Divinity.

In regard to the resignation, suspension, or dismissal of schoolmasters, section 19th of this statute enacts that if, on a report by a Government inspector of schools, made on the application of the heritors of the parish and concurred in by

the Presbytery of the bounds, it be found that the schoolmaster of any parish is disqualified for the performance of his duties for any minor reason, the heritors and minister may permit or require such schoolmaster to resign his office, or on his refusal to do so dismiss or suspend him, and if necessary declare the school vacant! Power also was given to the heritors and minister to grant a retiring allowance to a schoolmaster on resigning his office. In the case of any major charge brought against a master, such as immoral conduct, cruelty, and like, the said charges must in writing be forwarded to the Sheriff of the county, who shall have full power to deal with the case, and whose judgment whether of censure, suspension, or deprivation shall be final, and not subject to review.

The thirteenth section of the Act makes provision for instituting proceedings against any schoolmaster contravening his solemn declaration of belief by his religious teaching. Any such complaints must be forwarded to the Secretary of State by the Presbytery of the bounds or by the heritors, and the said Secretary of State shall appoint a Commission to inquire into the charge, and to censure, suspend, or dismiss such a schoolmaster with the approval of the Secretary.

Tenure of Office.

This Act, though not explicitly laying down any clear definition as to the tenure of office of the parish schoolmaster, virtually admits that his appointment is *ad vitam aut culpam*. From time immemorial in Scotland the appointment of masters was as a general rule for life. Such appointments were almost universal before the Reformation, and they continued to be after 1560, although there were repeated exceptions, both of the nature of *durante bene placito*, and "for a definite period." So far as regards Parish Schools any doubts which might have existed regarding the

nature of the tenure of the office of teachers were removed by the case of Monymusk (1799), in which it was decided by the Court of Session that the parochial schoolmaster was a public officer, that his office was a *manus publicum*, and that he held his appointment *ad vitam aut culpam*.

The Education (Scotland) Act 1872 produced quite a revolution in the patronage and government of schools, and brought an end to the parochial system of education in Scotland. By this Act all Parish and Burgh Schools are vested in the School Board of the parish or burgh in which they exist. The School Boards supersede and come in place of the old managers, the qualified heritors, and the minister. All the powers, obligations, and duties of the old managers in regard to these schools are transferred to the School Boards. All ecclesiastical superintendence over Public Schools is abolished, and all connection between the Public Schools and the Church severed. Such Boards were elected by the ratepayers and were empowered to levy rates for the support of schools and to see that adequate provision is made for the education of all the children in the parish or burgh.

CHAPTER X.

PARISH SCHOOLMASTERS IN THE OLDEN TIMES.

THEIR POSITION AND APPOINTMENTS.

THE master or rector was in the olden times a person of great dignity and importance. If we go back to the records of the tenth and twelfth centuries we find him referred to with great deference and respect, and having a place alongside of the great lords and distinguished churchmen of the day. Not only had he an honourable position assigned to him by society in virtue of his office, but as a man regarded to have wisdom allied to knowledge, he was frequently employed in settling disputes and acting in the capacity of judge in matters of controversy. In 1212, for example, Pope Innocent addressed a Bull to his "beloved the archdeacons of Dunkeld and Dunblane and to the masters of the schools of Perth, appointing them judges for settling a dispute between William Clerk of Sanquhar and the monks of Paisley, as to which of them owned the Church of Prestwick." The three judges, after full inquiry, found that the Church of Prestwick had been for forty years and more in the possession of the monks of Paisley, and ruled accordingly. We also find the old rector taking a very direct and honourable place in the public history of the country. His name is often mentioned in Parliamentary documents, as one on whom was laid some responsible State duty, or the performance of some delicate mission. Very often we find him performing the duties of an officer of the Crown. When few were versed in letters and education was almost solely confined to churchmen and the priests, the service of the

master as a man of learning would be required in a variety of ways and his advice asked in all matters which demanded a written statement of the transaction. No doubt when such an honourable position was given to the master, education was confined to the few, and the scholars under tuition were for the most part sprung from the higher and better ranks of the State, and were being trained for the Church. But this is very clear from what we gather from these old records, that the office of master of the higher class schools of our country in days at least prior to the Reformation was held in high repute, and ranked as equal to that of the priesthood. So long as the Church had the exclusive care of the educational interests of the country in their hand and charged themselves with the training of the youth in letters, the schoolmaster was a man of high learning and erudition, and held an important and honourable position among men. It was only in the degenerate days of the seventeenth and eighteenth centuries, when the Reformed Church was so crippled and reduced and beggared by the rapacity and grasping avarice of the lairds and large landowners who had clutched at the money set apart by John Knox and the Reformers for religion and education, and so paralysed the Church in all its efforts to undertake the educational training of the youth of our land, that the schoolmaster especially in country districts sank into such obscurity, and his office into abject meanness, and threw open the vocation of instructing the humbler classes of society to any needy, broken-down, and indolent tradesmen who might audaciously presume that all other things failing him, or being given up as hopelessly useless for any decent trade, he might be able to assist in "making the young idea to shoot." We are all acquainted more or less by report with that race of schoolmasters that sprang up in country districts two centuries ago, and has

penetrated far on into the first quarter of the present. Their ignorance, their supreme lack of the art of teaching, their oddities in manner, and as often in person and figure, their eccentricities in speech and in dress, their terrible floggings and systems of discipline and punishments, all these we have heard of over and over again, and for generations yet unborn they will form sources of wonder and amusement when recorded in the pages of old histories and worn-out documents. Happily these days and these experiences are over, and will never more return. Schoolmasters have their position of honour again accorded to them, and the man of letters and the educationist take their place among the learned professions. Efficiency of the highest order, a long preparation in the art of teaching, good scholarship, thorough knowledge of school management and discipline are demanded, and every year sees the position of the master raised and exalted, and the requirements for a headmastership in a large public school increased and extended, and aspirants to the higher posts of masterships do not now-a-days content themselves with the training which they are obliged to submit to in the Normal Schools upheld by the Government. They seek for even better equipment and preparation for their future work. They take the ordinary course of instruction at one of the Universities, and become graduates, thereby adding to their scholarship in range and general culture, and giving to their position as master an enhanced value in the eyes of the community, and along with the increased honour and dignity conferred on masters the remuneration granted to the teaching profession has in our day greatly increased. Instead of a miserable and bare subsistence as in olden days, our public headmasters enjoy ample salaries, by which their social position is secured, and the means put within their reach of adding to their culture and keeping themselves in touch with

the literary progress and scientific advancement of the age.

Appointment of Masters.

Before the Reformation the appointment of masters was entirely in the hands of the Church. After the Reformation appointments were made by the Town Councils, Patrons, Kirk Sessions, and in some cases by Presbyteries. So far as the election of Parochial Masters was concerned, the Presbytery of the bounds on every occasion held it to be its duty to examine those who had been appointed masters by Kirk Sessions. In regard to Burgh and Grammar Schools, the custom was different. Generally speaking, Town Councils were the Patrons of such, and the right of appointing masters lay with them.

As far back as 1636 there is mention made in the Burgh Records of Aberdeen of advertising for a master for the Grammar School. This advertisement was made at both the Kirk doors and at the College gate, and invited "all young scholars who are fit to teach grammar and desires to be admitted one of the doctors of the Grammar School to compear within the Session to underly trial of their learning, good life and conversation, to the effect the best and most qualified may be admitted to the vacant office."

A century later we find repeated cases of advertising school vacancies in the *Edinburgh Courant*, the *Advertiser*, and other journals.

Public advertisement having been made and candidates having presented themselves, Town Councils took steps to elect a suitable party to the office. This was done sometimes by a test examination in various branches of learning, or on the strength of testimonials or recommendations by men of high academic position, and sometimes by appointing the candidate for a limited period to ascertain how he would in all likelihood succeed.

The competitive system was found to be the best and most successful method of appointing masters, and from time to time secured for Scotland a succession of highly cultured teachers for its Grammar and Burgh Schools.

In the earlier days after the Reformation a thorough knowledge of classics and of *belles-lettres* was deemed all important for masters of Grammar Schools, but in course of time any aspirant to such an office had to profess a knowledge of mathematics, history, geography, natural philosophy, and other kindred subjects. Sometimes we find the old Burgh Record bearing witness to the fact that the Town Councillors felt themselves incompetent to determine the respective merits of candidates, not being "altogether skilful of the Latin and Greek language." This happened in 1707 when the Town Council of Kirkcaldy applied to the Presbytery to appoint a committee to conduct the competition and help in the appointment of a master. We have abundant evidence in the old records to show that candidates were not appointed to vacant masterships through influence or pure recommendation. The test of capability was test of merit. A man had not merely to profess such and such, he must know well the subjects required. Here is a specimen of how thoroughly matters were conducted in the olden days. In 1815 the Council of Elgin advertised for a teacher to instruct the youth in Latin, Greek, and French. The Council agreed to appoint the candidate certified by the Presbytery to be the best qualified. The Presbytery arranged that the examination consist of translations of Latin prose and verse, of the Greek New Testament, of Hollard's extracts from French authors—analysing any word of the same; the candidate's skill in grammar shall be tried by turning English into Latin. These examinations often took place in public, and occasionally we find that the teacher appointed was inducted to office or "read in" as a

Presbyterian minister or English vicar is to his parish in our day. The Town Councils having acquired the patronage of schools watched over their rights with great jealousy. They would submit to no encroachment on the part of the Church. Thus we find in 1595 the master of the Grammar School of Edinburgh dismissed from office by the Council for taking a gift of his office from the Abbot of Holyrood, the old patron of the school. In 1711 the Town Council of Peebles requested the Presbytery to examine a schoolmaster lately appointed by them. The Presbytery agreed to do so, but fixed Traquair instead of Peebles, the usual place, as the spot for examination. The Town Council, however, objected to any such alteration, lest thereby "the town's right of patronage and presentation may in time be weakened." One common way the old Town Councils adopted for preserving proof of their authority over the teachers, and right to the patronage of the school, was a very realistic one. Once a year at least the master or rector delivered to the Council the key of the school house and of the dwelling-house, as an acknowledgement that he held his office of the town. This ceremony was gone through after the regular election of the magistracy; and the magistrates re-delivered the key to the master, with an exhortation to diligence and care. It was the custom when a schoolmaster was presented to his office that before engaging in its duties, he, like any of the ordinary officers of State took the oath "*de fidei administratione*," "as use is," in presence of the patrons, and having done so, and deemed by all parties concerned on account of his character, his soundness in the faith, his loyalty, his abilities and attainments as a scholar, competent to hold the office of public schoolmaster, he was introduced into his office with some formality, received a welcome from the parishioners, and was confirmed in the institution of his office by having a grammar delivered to him by the bailies of

the burgh. In 1670 we find the Town Council of Cupar putting their master in possession of the school by giving him "the key of the door and a pair of tawse." The custom of appointing teachers by competitive examinations is at an end. Their place as scholars and teachers is determined by the position they take at the Normal training schools, and the certificates then received clearly indicate to the respective School Boards what the capabilities and equipments of each candidate are. The examinations conducted at such training colleges under Government inspection are both searching and exhaustive, and their strictness and range preclude the possibility of any incompetent or inefficient teacher being thrust upon the public. The Education Act of 1872 takes good care that the avenues of the scholastic profession will not be crowded with a number of raw and undisciplined aspirants to office, and demands that the headmaster in every public school, and all assistants eligible for such a post must hold a certificate of competency to be obtained by passing the Government examination. If a candidate, however, possesses a University degree, the examiners may dispense with his examination in any subject comprised in his degree examination. But he must satisfy the examiners of his skill in the theory and practice of teaching.

In regard to the election of schoolmasters for Parish Schools the Act of 1696 declared that schoolmasters were to be appointed in every parish not already provided, "by advice of the heritors and minister of the parish." This right of appointment conferred on this body, which in some respects resembles the right of presentation of a Parish Minister, granted to heritors and elders of a parish by the Act of 1690, was exercised at a meeting duly convened and constituted for this express purpose. The election was determined by the votes of those present, the successful candi-

date being he who received the majority of properly qualified votes. This body not only had the power of electing conferred upon it, it also could determine as to the amount of salary to be given to the schoolmaster chosen, the place where the school house should be built, the rate of fees to be charged, and the various branches of learning to be taught in the school.

According to the 1696 Act, all persons who were "heritors" or life-renters had a voice in the election. This extended the right of election to a very considerable body of men in certain parishes and came to be understood as meaning that all proprietors of land liable in payment of cess and parish burdens were entitled to vote in all matters regarding Parish Schools. By the Act of 43, Geo. III., the range of constituency was very materially limited, for this Act declares that no heritor is entitled to attend or vote at any meeting with reference to schools "who is not a proprietor of lands within the parish, to the extent of at least £100 Scots of valued rent, appearing in the land-tax books of the county." The heritors so qualified, along with the minister, were accordingly looked upon as the properly constituted Court for dealing with the matter of education within the respective parishes. To heritors were given the right of voting by proxy if need be.

If the heritors and minister fail to make an election and appoint a schoolmaster within the four months fixed after the vacancy, the Presbytery of the bounds might in the first place demand that they call a meeting for this express purpose. If either they refused to meet or failed to elect a schoolmaster, then the Presbytery might make the appointment. By 43, Geo. III., this right was taken away from the Presbytery, and the Presbytery was required to apply to the Convener of the Commissioners of Supply of the county, who, at a meeting to be called for the purpose, on thirty

days' notice is declared to have power, *jure devoluto*, and may elect a schoolmaster to the vacant post. By the tenth clause of the Act of Victoria 1861 an important addition was introduced to the provisions under George III., viz., that instead of electing a schoolmaster, some one person to the vacant office, the "persons entitled to vote" may if they please "choose and nominate two persons or three persons" to be tried by examiners, whose duty it was to determine which of the candidates is best qualified and fit for the school, and then to appoint.

Qualifications of Schoolmasters Elect.

The qualifications of Parochial Schoolmasters prior to 1803, and as required by the Act of 1690 of all masters holding a public office in Scotland, may be summed up under three heads:—(1) They must acknowledge, profess, and subscribe the Confession of Faith; (2) Must take and subscribe the oath of allegiance; and (3) Must be of a pious and peaceable conversation, of good and sufficient literature and abilities, and "submitting to the government of the Church." It was deemed imperative that every parish schoolmaster should comply with these conditions, and a commission was appointed charged with the duty of seeing that such should be strictly complied with. Three years later an Act was passed declaring that all schoolmasters should "be liable to the trial, judgment, and censure of the Presbytery of the bounds for their sufficiency, qualification, and deportment in the said office." The Act of 1696 embodied and ratified these provisions. The jurisdiction of Presbyteries over parish schoolmasters was then clearly laid down and asserted. The authority of the Presbytery, however, as a final court of judgment has frequently been denied, and the question raised and fought with great bitterness as to the absolute right the Presbytery possessed in determining

the qualifications of candidates for the office of school-master.

The question raised assumed the form, not whether the decisions of the Church courts might not be subject to review on the part of the Civil court, but could a judgment pronounced by the courts of the Church be reversed or set aside by the Civil courts? It is one phase of the contention which all along was carried on between the civil and ecclesiastical authorities, and which at times showed itself in an acute form in the encroachments made by the Court of Session in regard to matters which lay clearly within the pale of what was purely spiritual. It was very natural that the Church should set itself at all costs to maintain its independence and preserve these rights and functions granted to it by a well-defined Act.

In the notable case of Bothwell, 1798, the question regarding the jurisdiction of Presbyteries in regard to school-masters came up for judgment. The question shaped itself thus in this celebrated trial—Was the jurisdiction of a Presbytery a “proper ecclesiastical jurisdiction so that its judgments were subject to the review of the superior Church judicatories?” or was it a “matter of mere civil jurisdiction committed by the Legislature to Presbyteries in the same way as that regarding manse and glebes so that their judgments, like their proceedings as to the manse and glebes, were subject to the review and control of the Supreme Civil Court alone?”

The Church felt that there was a great and sacred principle at stake in the raising of this question. It was bound to show good reason why it contended so vigorously for a proper recognition of its jurisdiction and acquiescence in its judgment as final and absolute. It had precedence and use and wont to go by. Before the Reformation the Church had full power in the control and regulation of schools through-

out the land, and regarded the education of youth as forming a very essential and inseparable part of its work. Over and over again, and with great decisiveness the Reformers had asserted that the Church, by its very nature, had a right to the jurisdiction claimed, and considered schools as the necessary adjuncts of the Church. This position and opinion of the Reformed Church had been endorsed by the civil power in 1567 and 1581, when the superintendents, appointed as necessary expedients for the time by the General Assembly, were declared to have the power of taking on trial schoolmasters ; in 1593, when the duty of testing their qualifications was laid upon Presbyteries ; in 1616 and 1663, when, owing to the change of ecclesiastical government, the task was transferred to Bishops in repeated statutes, both during the reigns of Presbytery and Episcopacy ; and finally, after the Revolution, when Presbyterianism became the settled form of Church government and all schoolmasters were compelled as a condition of accepting office to subscribe the Confession of Faith under the cognizance of the Presbytery.

It was thus contended that the Reformed Church of Scotland had, as the old Romish Church possessed, a civil jurisdiction, that this jurisdiction had been once and again acknowledged by the action of the State, and that altogether apart from the question whether this right of jurisdiction was inherent in the Church or not, the Church through her Courts had exercised such a jurisdiction and that this jurisdiction had been recognised and sanctioned by the Legislature. This being so the judgments of a Presbytery as a Court of the Church were not subject to the review of the Civil Court nor even to the judgment of the Superior Ecclesiastical Courts.

The case of Bothwell may be briefly stated. Allan, by a large majority of properly qualified electors, was elected

schoolmaster of Bothwell. Against this election, M'Culloch, the parish minister, protested, and appealed to the Presbytery, who decided in favour of the heritors' choice. Against the deliverance of the Presbytery M'Culloch again protested and appealed to the Synod. The appeal was allowed. But meanwhile the minister approached the Court of Session and obtained a sist, which, however, the Synod disregarded as an infringement of its jurisdiction. After considerable delays and complications the case was remitted simpliciter to the Court of Session, which Court admitted that such a question lay beyond their jurisdiction to adjudicate upon. Against this sentence a reclaiming petition was entered, the interlocutor was recalled, and the Court found "that the sentence of the Presbytery is not final, but that power of review lay in this Court, and not in the Supreme Church judicatories." However, on appeal, the House of Lords reversed the judgment of the Court of Session, and affirmed the finding of the previous trial to the effect, that the Civil Court had no jurisdiction, and that the right of review of the deliverances of Presbyteries belonged, in the first instance, not to Civil Courts, but to the Superior Church Judicatories.

Thus, then, the determinations of Presbyteries as to the qualifications of schoolmasters elect were by the highest Court of Britain decreed to be final, and while subject to the review of the Superior Church Courts quite independent of the control of the Civil Courts, who had no power in any way to reverse or suspend their decisions. The Presbytery being satisfied as to the abilities and character of the master, and having been content with his subscription to the Confession of Faith, was bound to furnish him with an extract of minute to the effect, "that he appeared, produced the attestation required, and had been found on trial duly qualified for discharging the duties of the office to which he had been elected." This extract put the master elect in right to all

the emoluments of his office, and gave him the status of Parish Schoolmaster.

The 43 George III., 1803, passed a few years after the judgment of the House of Lords in the Bothwell case, in its statutes anent the qualifications of masters, travelled very much on the lines of the older Act of 1696. It embodied the decision of the House of Lords, and enacted "that the superintendence of schools shall continue with the ministers of the Established Church as heretofore, according to the several Acts of Parliament, respecting the same, except in so far as altered by the present Act." It also declares that in all matters regarding the admission, censure, suspension, and deprivation of masters, the judgment of Presbyteries shall be final "without appeal to or review by any court civil or ecclesiastical."

By the 12th section of the Vict. Act 1861, a very distinct and important change was made in regard to the qualifications of schoolmasters elect. By this Act it was declared to be no longer necessary for "any schoolmaster or for any person elected as schoolmaster of any parochial school, or of any school to profess that he will submit himself to the government and discipline of the Church of Scotland, provided that as a condition of holding the office of master of "any such school," and before admission thereto the person elected produce to the Principal, or failing him, to a Professor in the Faculty of Divinity of the University, in which he has been examined, an extract or certified copy of the minutes of his election and the examiner's certificate, and in his presence emit and subscribe the following declaration :—

"I, A. B., do solemnly and sincerely in the presence of God profess, testify, and declare that as schoolmaster of the Parochial School at . . . in the parish of . . . and in the discharge of the said office I will never, directly

or indirectly, teach or inculcate any opinions opposed to the Divine Authority of the Holy Scriptures or to the doctrines contained in the Shorter Catechism agreed upon by the Assembly of Divines at Westminster and approved by the General Assembly of the Church of Scotland in the year 1648 ; and that I will faithfully conform thereto in my teaching of the said school, and that I will not exercise the functions of the said office to the prejudice or subversion of the Church of Scotland as by law established, or the doctrines and privileges thereof."

This declaration being made, the Principal or Professor of Divinity is empowered to furnish the schoolmaster with a certificate to the effect. This completes his appointment. By this same Act of 1861 the duty of ascertaining the qualifications of the candidates, which formerly rested with the Presbytery, was transferred and placed in the hands of a Board of Examiners appointed by the University Court of each of the four Universities in Scotland. If the candidate nominated pass satisfactorily the examination fixed, the examiners are bound to furnish him with a certificate to the effect that he is a properly qualified person. But if found defective in any branch of literature the examiners are to intimate to the persons possessing the right of election that they have declined to grant him the necessary certificate of qualification. If need be, with consent of the Committee of the Privy Council on Education, one of Her Majesty's Inspectors of Schools may be called in to give his advice or assistance in the matter and determine accordingly.

CHAPTER XI.

PARISH SCHOOLMASTERS.

NATURE OF OFFICE—ADMISSION—CENSURE AND DISMISSAL OF MASTERS.

“THE office of an instructor of youth,” writes Niebuhr, who had been tutor to King Frederick William IV., “especially is a most honourable one, and one of the happiest callings of life to a noble heart, despite all the evils which mar its ideal beauty ; it was once the object of my voluntary choice.”

The opinion of Luther, the great German Reformer, in regard to the importance and dignity of the office of the schoolmaster, was in harmony with the views of our Scottish Reformers, Knox and Andrew Melville. “I will say briefly of a diligent pious school teacher or magistrate,” writes Luther, “or of whomsoever it is that faithfully brings up boys and instructs them, that such an one can never be sufficiently recompensed or paid with money ; as also the heathen Aristotle says, yet is this calling so shamefully despised among us as though it were altogether nought. And we call ourselves Christians, and if I must or could relinquish the office of preacher and other matters, there is no office I would more willingly have than that of schoolmaster or teacher of boys. For I know that this work, next to the office of preacher, is the most profitable, the greatest, and the best. Besides I know not even which is the better of the two. For it is hard to make old dogs tame and old rogues upright, at which task, nevertheless, the preacher’s office labours and often ‘labours in vain.’ But young trees be more easily bent and trained,

howbeit some should break in the effort. Beloved ! count it one of the highest virtues upon earth to educate faithfully the children of others, which so few and scarcely any do by their own."

It was a saying of that eminent teacher Dr Arnold that "the business of a schoolmaster, no less than that of a Parish Minister, is the cure of souls."

The Reformers and their successors aimed at upholding the dignity and importance of the office of the Teacher of Youth in our land, and if in process of time their ideal was not realised and the office was subjected to not a little degradation and shorn of its honour, the blame must of necessity be laid at the door of the nobility of Scotland, who, to their shame it must be said, seized the revenues of the old Romish Church of the land, and appropriated with a ruthless and grasping hand the portion which the Reformers would have laid aside for the proper and dignified maintenance of highly-equipped schools throughout the whole land.

Nature of the Office of the Parish Schoolmaster.

The office of a Parochial Schoolmaster was a *munus publicum*. As a public official, his appointment, the nature of his qualifications, his emoluments, his duties, were all regulated and determined by law. By law also, he was subject to the superintendence and oversight of the Presbytery within whose bounds he taught.

By the Act 1693, c. 22, "for Settling the Quiet and Peace of the Church" it is declared "that all schoolmasters and teachers of youth in schools, are and shall be liable to the trial, judgment, and censure of the Presbyteries of the bounds, for their sufficiency, qualifications, and deportment in the said office." But the Presbytery it appears could not interfere except on a complaint from the heritors, the minister, or the elders of the parish. Such a complaint

being made, the Presbytery is directed by the Statute 43 Geo. III., forthwith to take cognizance of the same, and to serve the schoolmaster with a libel, "if the articles alleged appear to them to be of a nature which requires it." The Presbytery was also required to intimate to the teacher that such a complaint was made, that he might be prepared to defend himself, or dispute the charges made against him.

The grounds on which, under the statute, the Presbytery were entitled to take cognizance of complaints against the schoolmasters, are summed up by Dunlop in his *Parochial Law*, p. 475, as follows :—(1) Disregard of their regulations in respect to the hours of teaching and the length of the vacation ; (2) Neglect of duty, whether from engaging in other occupations or from any cause ; (3) Immoral conduct ; and (4) Cruel and improper treatment of the scholars. On considering the proof adduced, the Presbytery were either to acquit or pass sentence of censure, suspension, or deprivation. Whatever sentence they pronounced was to be final and conclusive "without appeal to or review by any Court, civil or ecclesiastical," provided always their proceedings have been agreeable to the terms of the statute—otherwise the Court of Session may interfere and reverse their decision, or instruct the Presbytery to proceed *de novo*. If the Presbytery passed sentence of deposition on the schoolmaster, forthwith his right to the emoluments and accommodations of his office ceased, and "in case he fail or refuse to remove from the school, school house and garden, within the space of three months from the date of such sentence of deposition," the statute provides that "the sheriff of the shire or steward of the stewartry, upon having an extract or certified copy of the sentence of deposition by the Presbytery laid before him, shall forthwith grant letters of ejection against such schoolmaster, of which no bill of suspension or advocacy or action or reduction shall be competent," and in case

of such deposition, the school shall immediately be declared vacant, and the election of another schoolmaster shall take place."

By the 19th section of the statute under 24 and 25 Vict., c. 107, it was enacted that if, on a report by a Government Inspector of Schools, made on the application of "the heritors" of the parish and acquiesced in by the Presbytery of the bounds, it be found that the "schoolmaster of any parish" is disqualified for the performance of his duties from infirmity or old age, or that from negligence or inattention he has failed efficiently to discharge them "the heritors and minister" at any meeting called and held in terms of the statute may permit or require such schoolmaster to resign his office, or on his refusal to do so dismiss or suspend him, and if necessary declare his school vacant. In the case of the "resignation" of the schoolmaster "the heritors and minister" may grant him a retiring allowance for life, payable in like manner as the schoolmaster's salary. When the resignation is not occasioned by the schoolmaster's "fault," "the heritors" shall grant a retiring allowance, the amount of which is not to be less than two-thirds of the salary pertaining to the office at the date of resignation and may not exceed its gross amount. No schoolmaster may be "suspended" for more than three months or "dismissed for neglect of duty," excepting under the above "provisions."

The same statute enacts that the Presbytery of the bounds or "the heritors" are authorised when they see cause for proceeding against "the schoolmaster of any parish" for contravention of the declaration emitted and subscribed by him, to present a complaint against the schoolmaster to one of the principal Secretaries of State, who may appoint a Commission to inquire into the charge, and censure, suspend, or deprive such schoolmaster as may

be just. Their sentence, however, is not to take effect until confirmed and approved of by the Secretary of State. (*Duncan's Parochial and Ecclesiastical Law of Scotland*, pp. 815, 816.)

Dismissal of Masters.

Much vexation and trouble arose in olden times from dismissal from office. One of the most common causes of dismissal was "Nonconformity: a master came to hold views opposed to the State religion of the day, and thereby incurred the disfavour of his patrons." Dismissal followed. This form of dismissal comes up frequently in schools connected with the Church, and ruled by the Kirk Session or Presbytery. Refusal to sign the Confession of Faith on the part of any master in times subsequent to the Reformation brought about dismissal from office. Toleration in the sixteenth and seventeenth centuries was not known. Scholars as well as masters suffered for Nonconformity. In 1587 the General Assembly ordain "that no scholar who refuses to subscribe the religion presently established and professed by the mercy of God, and to participate in the sacraments, shall be admitted by masters into schools." In 1655 it was enacted that no Papists might keep a school in Scotland. Dismissal from office owing to Nonconformity was exercised by Presbyterians and Episcopalians alike when in power, and was of very frequent occurrence down to the first half of the present century. At the Disruption in 1843, there were numerous cases of such dismissal. Old parish school masters were removed from office all over the land on account of their sympathies with the non-intrusionists. The law requiring teachers to subscribe the Confession of Faith and be members of the Established Church, though never actually abolished, has completely fallen into disuse. This is in keeping with the generally increased tolerance of the age. Public schoolmasters may now-a-days belong to any

religious denomination, and so long as they live a good and respectable life, and conduct themselves as men in their station should do, no one has a right to challenge them regarding their Church connection. The word "Dissenter" or "Nonconformist" has no meaning for members of School Boards in Scotland, in the election of masters to any of the public schools. Scholarship, efficiency, equipment, experience, and good character, are the things which should be looked for as contributing to recommend any candidate for public masterships, and not mere connection with any leading or dominant religious body. School Boards that violate such a rule as this act in opposition to the entire aim and end of the Education Act of 1872 and serve to perpetuate the old system of intolerance and ecclesiastical strife which has been so prejudicial to the highest interests of our land.

It sometimes happened in the olden times that a teacher was dismissed on account of his political views. Such dismissals are naturally found in the stormy days of civil rule. For example, in 1690, the Parliament ordains that every schoolmaster shall take the oath of allegiance to William and Mary as King and Queen, on pain of dismissal. As late as 1800 the Assembly required all teachers to produce to the Presbyteries attestations of having taken the oath to Government. Several cases of dismissal are found in the old Burgh Records, in connection with Prince Charlie's Rebellion in 1745. In 1746 we find, for example, the schoolmaster of Fortrose accused of several acts of disloyalty "during the late horrid and unnatural rebellion"—such as encouraging the scholars to make a bonfire in honour of the Pretender, and writing on their copies "Honour to Prince Charlie," he is therefore declared utterly unqualified as teacher of youth, and is dismissed. Now and then we find masters were called upon to resign or were dismissed, on

account of infirmity and old age. In most cases little or no provision was made for such masters, although they had served the town for many years. Inefficiency was by far the commonest ground of dismissal. Complaints are heard repeatedly in the old records of the carelessness, the negligence, and mismanagement of teachers, and orders issued by Town Councils that such and such masters resign their charge. When resignation did not come, dismissal did. Frequently the accusation of inefficiency takes this form, the Town Council considering the decay of the school, and the children making no sufficient progress, declare the place of the master vacant. To the credit of the feelings of the patrons in those old days of severe discipline and often at school, we find numerous instances of masters being dismissed for cruelty and excessive flogging. So greatly did our forefathers tolerate whipping and lashing at school, and deem harsh usage as a necessary discipline to keep down and subdue the animal in boys, that it is only in cases when severe flogging ended in physical deformity or death teachers were dismissed for undue severity. The Education Act of 1872 has made the following provision for the removal of teachers appointed before 6th August 1872 :—"If a teacher be found guilty at the instance of his School Board of immorality, or cruelty, or improper treatment of the scholars under his charge, he may be deprived of his office on the sentence of the Sheriff, whose judgment shall be final." "If a School Board consider a teacher to be incompetent, unfit, or inefficient, they may request the School Inspector, whose duty it is to inspect the school, to report to them specially regarding the school and the teacher. On this report they may dismiss the teacher. But before judgment they must furnish the teacher with a copy of the report, and the sentence of the School Board must be confirmed by the Board of Education." "Teachers of Parish Schools,

who may be removed in this way, have the same right to retiring allowances as they had under the 19th and 20th sections of the 'Parochial and Burgh Schoolmasters' Act of Scotland, 1861,' in cases where such teachers were permitted or required to resign, or were dismissed or removed from office under that Act ; and the School Boards have the same of granting allowance as were by that Act vested in the heritors and ministers."

As a natural result of the Act of 1872 a large number of old parish schoolmasters were dismissed office by the newly-created Boards, and in most cases they succeeded in obtaining pensions, either by the goodwill of the Boards or by judgment of the Court of Session. One thing in the Act has been left uncertain, viz., whether School Boards are required to specify the faults on the ground of which they dismiss their old teachers, viz., the decision of a Board dismissing a master is subject to review. The decisions of the Court of Session in cases of appeal on these two questions have been most conflicting, but the balance of opinion of the judges, seems to lean to the conclusion that "School Boards need not specify the grounds on which they dismiss a master, and that their action was not subject to review, unless there should appear to be oppression or evasion of the statute on the part of the Board."

Tenure of Office.

It was the common rule before the Reformation that masters of Grammar Schools received their appointments during lifetime. This is the tenure of office known by the title *ad vitam aut culpam*. But here and there in the old records we find references which lead us to believe that this was not such a hard and fast rule as many conceive it to have been. Repeatedly we come upon warnings issued by burghal authorities and by clerical patrons that if such and

such a master do not more diligently attend to his duties he shall be dispossessed of his office. So we are quite in keeping with the truth when we say, that though the old pre-Reformation schoolmaster was generally appointed for life, *ad vitam aut culpam*—i.e., "for life or fault," put very briefly—it sometimes happened that he was appointed for a definite period, during the pleasure of his patrons. Appointments during pleasure became quite common after the Reformation. We have repeated references to them in the records of that period. The law of such appointments was that the master of the Grammar Schools shall continue in office, "so long as he and the Council are satisfied with one another."

Again we come upon a number of appointments at this same period for a definite period for one or more years. In some burghs a master was chosen for seven or nine years, *ad culpam*, that is if his conduct and diligence were correct, and once more we find appointments made *ad culpam*, for a definite period, the magistrates, however, declaring "that if any defect be found in the master, they shall have absolute power to deprive him of his benefit, in respect he has the same only during his good conduct and the pleasure of the town." One of the first appointments after the Reformation, *ad vitam aut culpam*, was that of schoolmaster of the burgh of Haddington, in 1563. Several life appointments are found after this date in the records of Edinburgh, Crail, Aberdeen, and Glasgow. This tenure was regarded so binding that we find the Council of Cupar in 1706 "giving a yearly gratuity during life to the master and doctor of the burgh school, who had to be dismissed on account of inefficiency, but who had been appointed *ad vitam aut culpam*." Summing up the different appointments made from the period of the Reformation to the beginning of this century, it appears that the most common

were those for a definite time, the next most prevalent were those made during pleasure, and the least frequent were those made *ad vitam aut culpam*. Appointments during pleasure were made in such burghs as Elgin, Musselburgh, Peebles, Stranraer, and Wigtown. "It may safely be asserted," says Grant, in his *History of Burgh Schools*, "that even so late as the beginning of this century, neither Town Councils nor masters regarded the office of teacher as a *munus publicum*. The Council appointed the master, paid his salary out of the common good, removed him for reasons assigned, or without condescending on any reasons ; deeming him, in every sense, as an ordinary servant, to be treated and disposed of according to the convenience of the burgh, alway of course observing the terms of any contract made with him when admitted to office." Many battles have been fought over the question of tenure of office. More than once the Court of Session has had to decide as to the nature of the tenure held by masters removed from office. The first case was raised as far back as 1709, by the master of the school of Montrose, against the Council by whom he had been dismissed. The master pleads on the one hand that his appointment was regarded by him, as an appointment for life, and that all his predecessors had enjoyed the place for life. On the other hand the Council allege that his appointment was one only at the pleasure of the patrons, and that as the school was in a decaying condition they had power to dismiss him, in the same way as any master may dismiss a servant by giving him due notice.

The Lords of Session deeming the case a very important one, and being of opinion that Grammar Schools should have men appointed to their masterships of good scholarly attainments, and in no way subject to the caprice of every new body of Magistrates coming into office, ordain that the Council state clearly and explicitly what they have to say

against the master, in order that they might consider whether he should be deprived of his office or not. The result was that the Council did not get altogether its own way, and so the Burgh Records of Montrose show that the said Mr Strachan "demits his office, and the town in respect thereof grants him £50 sterling, for helping him and his family to a way of living." In 1815 the question of tenure of office was discussed. Lord Meadowbank was judge. In his deliverance he said :—"It has always been a matter of regret that the ultimate reward of schoolmasters is so small in this country. They have no scale as they have in England, where they rise to the first situations in the State. The bench of Bishops in the House of Lords is filled with them. We have but a very scanty opportunity of giving them any reward, but we have at least the common law of Scotland, giving them independence and protection from the caprice of any set of men. It is *contra bonos mores* to appoint a man to a school during the pleasure of any set of gentlemen. It is using him like a shoeblick, whose situation depends upon the will of a gentleman, and worse than a shoeblick, for it leaves him to the disposal of a numerous open body who always, to a proverb, have no conscience."

"The common law is," says Lord Bannatyne, "that schoolmasters hold their situation *ad vitam aut culpam*." In 1868 counsel gave it as their opinion that any stipulation making the tenure of office of the burgh teacher other than *ad vitam aut culpam* would be illegal. The masters of several of the Grammar Schools still continue to hold their appointments as life appointments, but so greatly has opinion differed in regard to such higher class schools not subject to School Boards that again and again the question may yet be raised in the law courts. The Education Act of 1872 has put an end to all appointments of master *ad vitam aut culpam*. All teachers now chosen by School Boards are appointed *durante*

bene placito—"during the pleasure of the School Board." This means that School Boards are at liberty to make any agreement with teachers as to the tenure of office they please. Accordingly School Boards would not be acting beyond their powers by appointing teachers for one, two, or more years, or even for life, the teacher holding the Board bound to implement its bargain and loose him from his office on due notice being given. The Act, however, makes this provision—"Teachers of Parish or Burgh Schools appointed before the 6th of August 1872 will not be prejudiced by any of the provisions of the Act with respect to tenure of office, emoluments, or retiring allowance, as by law, contract, or usage secured to or enjoyed by them."

Tenure of Office of Parochial Schoolmasters.

"From the footing on which the (parish schoolmaster) rests," says Duncan in his book entitled *Parochial and Ecclesiastical Law in Scotland*, viz., "statutory requirement on the part of the heritors to elect and of the Presbytery to confirm the election of a suitable nominee as in contrast to any specific contract of service between the heritors and him, the nature of his appointment is, or at least under the old law was in effect one *ad vitam aut culpam*." In the case of the parish schoolmaster of Monymusk in 1795 the Court of Session sustained the contention of the schoolmaster, and affirmed that a "parochial schoolmaster is a public officer who holds his appointment *ad vitam aut culpam*." *Culpa*, according to the statutory definition of that term and when brought against any holder of a public office or officer in the capacity of a teacher of youth, embraced:—(1) Neglect of duty from whatever cause arising; (2) Immoral conduct; and (3) Cruel or improper treatment of scholars. According to repeated decisions given by Lords of Session it would appear that *culpa* implies not merely infringements of certain

positive codes of conduct, such as takes shape in definite acts of immorality, but includes also cases of private misconduct or impropriety, and even may be held to embrace the holding of irreligious principles or doctrines subversive of that religion which he was bound by oath to teach and uphold.

The power of determining whether a teacher in any given instance has been guilty of *culpa* rested partly with the Presbytery and partly with the Sheriff of the county. For grave offences, such as immoral conduct or cruel treatment of pupils, it was the duty of the Sheriff to take action and proceed to trial, but for faults of a less heinous and aggravated nature, such as alleged neglect of duty or the like, the Presbytery were empowered to call the offender to account.

In terms of the Act George III., all proceedings instituted by the Presbytery which began by reason of a complaint by "the heritors, minister, or elders" against a schoolmaster on any of the three specific charges above mentioned, required to be by way of libel. By the same Act Presbyteries were empowered to act in the double capacity of prosecutors as well as judges, they could investigate and prefer charges against teachers, and, as judges, decide upon and dispose of the charges when brought.

CHAPTER XII.

PARISH SCHOOLMASTERS.

THEIR SALARIES—SCHOOL HOUSE—FEES AND RETIRING ALLOWANCES.

ALTHOUGH it was ordained by the Act of 1696 that in every parish a school should be founded and the maintenance of such a school be made an absolute rent charge on the land, and also that the schoolmaster's salary should, like the minister's stipend, be an established pecuniary claim, still we find in the history of Scotland that in many parishes the law was evaded. In a number of rural parishes, the school buildings were in wretched order, mere sheds, and the ministers had the duty laid on them of instructing the youth. In some parishes the minister held the twofold office of minister and schoolmaster, and in those needy, poverty-stricken times many ministers were compelled to eke out their scanty living by teaching. Such a system was, however, never very popular in our land. In the eyes of not a few it was deemed rather beneath the dignity and sanctity of the ministerial office, and others said with perfect truthfulness that such an arrangement deprived the people of their rights and dues in the way of pastoral oversight. The civil power was the first to interfere in the matter. In 1572 the minister of Haddington was appointed schoolmaster also of the parish at a salary of £40 a year, but in 1574 the scholastic appointment was cancelled, and the Town Council passed a resolution that "in no time coming should the minister of the kirk be admitted schoolmaster of the burgh." It was no unfrequent thing after the Reformation for minis-

ters to endow schools. "Some of the leaders of the Covenanters," says Principal Lee, "distinguished themselves by their zeal and activity in providing the means of instruction. Mr Alexander Henderson, about the year 1630, endowed a school in the parish of Leuchars, where he was then minister, and another in his native parish of Creich." Other ministers followed such a noble example. During a long period after the Reformation the Kirk took the whole charge of the schools. Presbyteries and kirk sessions undertook this responsibility. Kirk sessions generally appointed the teachers, compelled people who had the means to send their children to school under pain of rebuke, and paid the fees for the poor. The superior Church courts, such as the Presbytery and Synod, while leaving the election of a schoolmaster in the hands of the kirk session, made trial of their qualifications, for their appointments, and it was ordained that all "masters of schools must subscribe the Confession of Faith and the Covenant, and be of pious conversation, and of good sufficient literature, and to submit to the government of the Church." In those early times the records of our country reveal to us nothing in the shape of grand school buildings, with high-salaried teachers. What we do find is that educational work was of a very humble order and was carried on by the Church amid much that was discouraging. As recently as 1752 it was reported to the Presbytery that in several parishes in Ayrshire there was no school nor salary for schoolmaster, and the same thing could be said of many other places. Heritors somehow managed to shuffle off their responsibilities and evade the law.

The schoolrooms of the seventeenth and eighteenth centuries were a disgrace to our land. Any old tumbled down building was thought good enough for a school house. There were no rates in those days imposed on the people, by which

suitable guildships might be raised. Heritors, before the passing of the Education Act of 1872 were bound to provide a school house, and meaner and more wretched buildings could not have been. In many parishes heritors refused to do anything at all in the way of building schools, so we find that even in such an important town as Ayr, teachers had to prosecute their labours in hired houses. "No school house," is the constant report given in to the different Presbyteries by the ministers of their respective parishes. "So difficult in some instances," says a writer on the subject, "was it to get heritors to fulfil their statutory duty of building school houses, that the unassessed portion of the public had to offer assistance by voluntary contribution." Entries here and there in the records of the Presbyteries give us an idea of the very modest and primitive state of the school buildings during last century. In one old parish, that of Monkton, the Presbytery find that "a partition is necessary to separate the school-house from the schoolmaster's house." Here are the dimensions and furnishings of a school-house in Dailly 1741; and this may be taken as indicative of the general run of school houses throughout the land at the time. "Thirty foot length and fourteen foot wideness within the walls, with side walls six foot high, having four windows of two foot and a-half by one foot and a-half of the form of close sash windows, with a hewn stone door, also two seats of fir dale for the scholars, running along both sides of the house from one gavill to the other, with a dask also of fir dale before one of the seats, of the same length, and a fire vent in each gavill." "The parish schoolroom," says Dr Rogers, "was formerly dingy and noisome. Resting on the edge of the parish burial ground, exhalations from its soil polluted the apartment, which was low-roofed and without proper ventilation. When the schoolroom stood apart,

its earthen floor, insufficient windows, and imperfect roof, admitted injurious draughts and fomented malaria. Fuel was provided, at the cost of the pupils, each carrying to school portions of peat or coal or timber. Writing in 1830, Dr William Chambers remarks that he could then point out persons eminent at the Bar, who, in their juvenile days, strung up peats with their books, and scudded with them to school."

Before the Act of 1696, the salary of schoolmasters was both precarious and meagre. But this Act "appointed that the heritors in every parish settle and modify a salary to a schoolmaster which shall not be under one hundred merks, nor above two hundred." The Act provided also that "the said salary be laid on conformably to every heritor's valued rent within the parish, allowing each heritor relief from his tenants of the half of his proportion." It declared further that this salary was to be given to the schoolmaster "by and attour the casualties which formerly belonged to the readers and the clerks of the kirk session." But to this as to other enactments the heritors exercised resistance, and perversely declined to obey the Act. All during the first half of the eighteenth century, we find Presbyterian reports to the effect "that in many parishes schoolmasters had no legal provision made for them," and now and again we hear of Presbyteries compelling the heritors to provide such salaries. "The but and ben," he might have claimed by law, the schoolmaster often never had, and was bound to content himself with a poor insufficient allowance for house rent. In some parishes fees were charged, though not in all, and by such fees and private tuition he was able to add a little to his miserable income.

We have already seen that by the Act of 1696 heritors were held bound to provide a competent salary for the Parish Schoolmaster. If they failed to discharge this duty the

Presbytery of the bounds were entitled to interfere, and instruct the minister of the parish to call a meeting of the heritors from the pulpit, with the express purpose of bringing the matter of the schoolmaster's salary under their notice. If the heritors disregarded this injunction and failed to take the necessary steps then the Presbytery might apply to the Commissioners of Supply, who were empowered to impose a stent on the recalcitrant heritors for schoolmaster's stipend.

By the Act of 1696 the minimum and maximum amount of the salary at 100 and 200 merks a year, which is equal to £5 11s 1½d, and £11 2s 3d along with a commodious school house. The heritors by mutual arrangement were called upon to stent themselves according to the respective values of their land, and if they failed to do so, then the necessary assessment would be imposed on them by the Commissioners of Supply for the county. The salary was fixed to be paid to the schoolmaster half-yearly in equal portions at the terms of Whitsunday and Martinmas. This stent when approved of by the heritors was regarded as a debt due to the schoolmaster, who, in the event of his salary being withheld, in whole or part by the heritors, could demand it, and obtain letters of horning and other diligence to enforce the payment thereof. By the Act Geo. III., passed in 1803, the schoolmaster's salary was fixed at a sum not under 300 or above 400 merks Scots, £22 4s 5d, instead of 100 and 200, £11 2s 3d as before. The salary so fixed was to remain at the above figures for twenty-five years from the date of the Act. After the lapse of the year 1828 a change in graduating salaries was introduced. It was arranged that in time to come the highest amount of salary should be equal to two chalders, and the lowest to one chalders and a half of oatmeal. The value of a chalders of oatmeal was appointed to be fixed every twenty-five years,

according to the average fiars of all Scotland, for the twenty-five years immediately preceding. The money value of a chalder of oatmeal in 1803 was 200 merks, or £11 2s 2 $\frac{2}{3}$ d. The Act therefore ordained that the minimum payment to a parish schoolmaster should be £16 13s 5d, and the maximum payment £22 4s 5d.

According to clause 2 of "The Parochial and Burgh Schoolmasters (Scotland) Act 1861," it is declared that the salary of any parochial schoolmaster shall not be less than £35, and not more than £70 per annum, in the case where there is only one such school in the parish. When two or more such schools have been established in the parish under the Act of 1803, the minimum and maximum amount of the salaries was fixed at £50 to £80 a year, apportionable between or among the masters by the heritors in terms of that Act, and in lieu of the salaries payable under it. How infinitely better off teachers are to-day compared with even the palmiest days of our parochial school system with its many educational advantages and excellencies!

The salaries enjoyed by schoolmasters before the Reformation appear to us on the whole meagre, but many of the higher and more important schools had endowments attached to them, and certain mortifications which made the teacher's position comparatively independent. We gather from the Burgh Records of Aberdeen the following interesting piece of information, regarding the way citizens were assessed for educational purposes nearly four centuries ago. According to the burghal entry, on the 7th May 1529, the citizens of Aberdeen convened in the tolbooth "by the hand bell passing through all the rows of the touns", and agreed to grant Master John Bisset, master of the Grammar School, yearly and termly the sum of £10 Scots to help to pay his board, until he is provided with a benefice of 10 merks Scots, for ruling, guiding, and teaching

the school which is now deserted and destitute of bairns, and it will take a long time before it comes to such a perfection that the master will derive much profit from it."

An extract from the Burgh Records of Haddington is of special importance, both on account of the fact that it occurs just on the very verge of the Reformation, and that it gives us an instance of a stated salary being assigned to a master and the scale of rate laid upon each scholar. The date of the entry is 1559, and it is to the effect that the Town Council engage a certain Master Robert Dormont as schoolmaster of Haddington for 24 merks in the year, to be paid from the common good of the burgh, besides 12d termly of "school house fee for each toun bairn by the parents or friends of the bairn."

After the Reformation the stipends of Burgh Schoolmasters were chiefly derived from the common good, that is from the common property of the burgh, which consisted of lands, houses, mills, fishings, feu-duties, customs, fines, and such like. When such common good was either dissipated or became alienated, and the burgh was reduced in many cases to bankruptcy, we find that Town Councils were compelled often to have recourse to a compulsory assessment or stenting for the purpose of paying the salary due to the schoolmaster. Thus we find in 1675 the Council of Ayr "condescend" that there be a yearly tax of 100 merks laid on the community towards making up the sum of 400 merks, the amount of the stipend of the master of the Grammar School, of which 300 merks only can be contributed from the Common Good. About the same period and all during the eighteenth century we find repeated entries in the different Burgh Records to the same effect, showing that owing to the fact of the common good being exhausted, Town Councils found that the revenues available were insufficient for paying the teachers. In other

towns still more unfortunate, such as Burntisland in 1700, and Linlithgow in 1707, the Council, owing to the insufficiency of funds to pay the stipends of their masters, were compelled to declare their schools vacant. In 1872 the Board of Education reported that the salaries paid to the masters of the higher class Public Schools proper are generally speaking moderately good, with a few exceptional cases. The English master, *e.g.*, of the High School, Glasgow, drew in 1874 nearly £1200 from fees, the Rector of the High School, Edinburgh, drew £759. Salaries ranging from £400 to £500 a year were frequent, but the average stipend was from £100 to £300. In Burgh Schools the Board of Education estimated the average annual salary to be £119 2s, and in the parishes, £108 11s. According to later returns nearly 600 teachers in our Board Schools receive £150 a year, 300 have over £200, 200 have more than £300, and some have reached as high as £500, £600, and even £700. Certainly the Act of 1872 has not only raised the standard of education in our country and given an impetus to popular education quite commensurate with the growing demands of our age, but elevated also the social status of teachers and given them a position and influence far beyond that which their office has enjoyed since the Reformation.

House Accommodation for Parish Schoolmasters.

The Act of 1696 did not make any explicit injunction as to a dwelling-house for the schoolmaster. While ordaining that heritors should provide a commodious house for a school and a salary for the master, it made no provision as to domestic accommodation. The Act 43 George III., c. 54, clause 8, made good this deficiency of 1696. It ordained that where a dwelling-house for the schoolmaster did not exist, such should be provided by the heritors of the parish along with a portion of ground for a garden. While

the school house provided had to be commodious and suitable to the size and circumstances of the parish, the house was to consist of not more than two rooms, including the kitchen. The garden was to contain at least one-fourth of a Scots acre, and to be enclosed with "such fence as is generally used for such purposes in the district of the county where it is situated," and it was directed to be taken from "fields used for the ordinary purposes of agriculture, or pasturage, as near and convenient to the schoolmaster's dwelling-house as conveniently may be." By the Act Vict. 1861, it was enacted that when it is necessary to provide a dwelling-house for a Parochial Schoolmaster, in terms of the Act of 1803, "such house is to consist of at least three apartments, beside a kitchen."

Fees.

Besides the stipulated salary, along with a dwelling-house and garden provided by the heritors of the parish, the schoolmaster in virtue of his office was further entitled, so long as he was able to discharge the duties of his office, to the fees payable by the scholars. But so far as the records of kirk sessions go it does not seem that the payment of fees became general till about the close of last century, when the increased expenses of living compelled kirk sessions to charge a small fee. In 1764, when the schoolmaster's salary stood at £7 10s yearly, the fee for Latin in some parishes was 2s 6d a quarter, for English and writing 1s 6d. If, as it has been stated by certain educationists, there was no general system of Free Education, yet the very fact that the Reformers advocated that the surplus of the Kirk's endowments should be appropriated for the erection and support of schools, goes far to show that such a scheme was contemplated by them. "Men suld be compellit," says the *Book of Discipline*, "be the Kirk and Magistrates

to send their bairnes to schulis, puir men's children suld be helpit." To the heritors and minister was entrusted the duty of fixing the school fees. A table of the fees when drawn up was directed to be placed in the school room.

In many cases the schoolmaster performed the duties of Session Clerk and Precentor, but it did not follow that these offices were inseparably united in one person. The emoluments from such offices were not regarded as an essential part of the master's stipend, but were altogether independent. The schoolmaster was not *ex officio* session clerk or precentor or entitled to the fees of such offices, unless he actually performed the duties. The appointment to the office of schoolmaster lay with the heritors and minister, while those of session clerk and precentor were in the hands of the kirk sesion, and by the ruling in the case of Monimail, 1828, the demission of the offices of session clerk and precentor did not necessarily involve the loss of the office of Parish Schoolmaster.

It was the duty of the schoolmaster to devote his attention to the instruction of the scholars in such branches as the ministers and heritors might determine, and at the rate of fees which they should fix, and to be prepared to teach free "such poor children of the parish as shall be recommended by the heritors and minister at any parochial meeting."

By the 43 Geo. III., "Presbyteries are empowered if they find anything wrong as regards the hours of teaching, length of vacation, or any cause calling for interference, to regulate the same in the manner they may judge most consistent with the particular circumstances and general good of the parish," and the schoolmaster is required "to conform to and obey all regulations so made by the Presbytery, under pain and censure, or suspension from or deprivation of his office, as the Presbytery shall seem proper."

The law which prevailed in Burgh and Grammar Schools before the passing of the Education Act of 1872 anent the granting of pensions to teachers was by no means a fixed and recognised one. Some burghs granted *ex gratia* pensions to good teachers, or gave small retiring allowances to inefficient teachers to get rid of them, but throughout the history of Burgh Schools it does not appear that teachers could demand, by law or "use and wont," pensions on retiring from their duties on account of infirmity, old age, or otherwise.

In regard, however, to Parochial Schoolmasters, the Act of 1861 ordained that when a "schoolmaster of any parish was disqualified because of infirmity and old age for the due performance of the duties of his office, . . . and in every case of such resignation the heritors and ministers may grant to such schoolmaster a retiring allowance, the amount whereof shall not be less than two third parts of the amount of the salary pertaining to said office at the date of such resignation thereof, and shall not exceed the gross amount of such salary." Further, the Act empowered the minister and heritors in certain cases "to provide for such schoolmasters, in addition to such allowance, and in like manner a further yearly sum, equal in amount to the annual value of any dwelling-house and garden to which he may be entitled as such schoolmaster, as the same shall be valued by the assessor of the county."

The Education Act of 1872, section 55, made provision that teachers who were in office before the passing of the Act should not be prejudiced by any of the clauses contained therein, and that parish schoolmasters would not be deprived of the pensions which by law they had a right to. No provision, however, was made in the Act for granting retiring allowances to grammar or burgh schoolmasters. In the case of parochial schoolmasters who may be removed in

term of clause 60 of the Act "School Boards shall have the same powers of granting retiring allowances and the teachers shall have the same rights to retiring allowances as were vested in heritors and ministers and in parish schoolmasters, respectively by sections 19 and 20 of the Parochial and Burgh Schoolmasters' (Scotland) Act, 1861, in the case of parish schoolmasters permitted or required to resign or dismissed or removed from office as therein provided."

The tenure *ad vitam aut culpam*, while undoubtedly it is the most satisfactory basis on which to place the important office of schoolmaster, was found at times exceedingly vexatious, and stood in the way of efficiency when an incompetent man held office. As time went on it was found that this tenure *ad vitam aut culpam* was liable to considerable abuse. With a view to remedy the abuse the 14th and 15th sections of the "Burgh and Parochial Schools' Act" were framed. Prior to this Act coming into force, the Presbytery took notice of any complaints brought against schoolmasters on the ground of immoral conduct, cruel and improper treatment of scholars, and proceeded against them according to ecclesiastical forms. By the 14th section of the new Act the power of proceeding against a schoolmaster was taken out of the hands of the Presbytery and placed in power of the Sheriff, and he is directed to take evidence on the complaint exactly as in civil cases, and may censure, suspend, or depose the schoolmaster if the complaint be proved against him. Still in spite of such sections of the Act, and the utmost vigilance and skill of the Sheriff it was found to be at all times a most difficult thing to eject a man from office on account of immorality, and far more so on account of inefficiency. In cases of immorality it was always most difficult to procure the necessary evidence from parishioners which would lead to conviction, and so

parishes upon parishes were saddled with teachers whose conduct was not only suspicious but flagrant and detrimental to the best interests of education in the district. But if it proved such a difficult task to depose a dissipated or immoral teacher, it was infinitely more so to get rid of a teacher on the ground of inefficiency. Although section 19 of the Act was expressly framed for the purpose of dealing with such inefficient men, and very considerable power was given to Inspectors of Schools along with the parish minister and heritors to search into all such charges of inefficiency and to require that schoolmasters found by them to be inefficient to resign his office, and in case of his refusal so to do to dismiss or suspend such schoolmaster, and when necessary to declare the school vacant. Yet owing to disagreement among the different heritors and their unwillingness to pay the retiring salary to the deposed master this 19th section of the Act was found to be inoperative, and the efficiency of the statute itself was destroyed. Many methods of remodelling the section were suggested. It was thought by some that if heritors were compelled to take action in such circumstances or schoolmasters dealt sharply with by the law if found headstrong and malicious, and some appeal to a central board or to the Home Secretary instituted the efficiency and intention of the Act would be carried out. So bad and complicated did matters become in many parishes that many began to advocate the desirability of having the tenure *ad vitam aut culpam* abolished and a time tenure substituted in its place, with power of dismissal, subject to appeal, entrusted to the Board of Managers. By the Act of 1872 the tenure *ad vitam aut culpam* was abolished. By its abolition all hope of a retiring allowance disappears, and the teacher has no protection against unreasonable prejudice or the prejudice of School Boards. Masters are liable to be dismissed by a bare majority of the Board, and are pre-

vented from laying claim to any compensation for any loss they may sustain. So far the Act of 1872 is defective in its legislation and most ungenerous to our public schoolmasters.

CHAPTER XIII.

OLD PARISH SCHOOLMASTERS—

THEIR EMOLUMENTS—CANDLEMAS OFFERINGS—

COCK-FIGHTING—FLOGGING.

ALTHOUGH it was ordained by the Act of 1696 that in every parish a school should be founded and the maintenance of such a school be made an absolute rent charge on the land, and also that the schoolmaster's salary should, like the minister's stipend, be an established pecuniary claim, still we find that in many parishes the law was evaded. In a number of rural parishes the school buildings were in wretched order—mere sheds—and the ministers had the duty laid on them of instructing the youth. In some parishes the minister held the twofold office of minister and schoolmaster, and in those needy, poverty-stricken times many ministers were compelled to eke out their scanty living by teaching. Such a system was, however, never very popular in Scotland. In the eyes of not a few it was deemed rather beneath the dignity and sacredness of the ministerial office, and others said, with perfect truthfulness, that such an arrangement deprived the people of their rights and dues in the way of pastoral oversight.

During a long period after the Reformation the Kirk took the whole charge of the schools. Presbyteries and kirk sessions undertook this responsibility. Kirk sessions generally appointed the teachers, compelled people who had means to send their children to school under pain of rebuke, and paid the fees for the poor. The superior Church Courts, such as the Presbytery and Synod, while leaving the

election of a schoolmaster in the hands of the kirk session, made trial of his qualifications for his appointment, and it was ordained that all "masters of schools must subscribe the Confession of Faith and the Covenant, and be of pious conversation and of good, sufficient literature, and to submit to the government of the Church."

In these early times the records of our country reveal to us nothing in the shape of grand school buildings, with high-salaried teachers. As recently as 1752 it was reported to the Presbytery that in several parishes in Ayrshire there was no school nor salary for schoolmaster, and the same thing could be said of many other places. Heritors somehow managed to shuffle off their responsibilities and evade the law. The schoolrooms of the seventeenth and eighteenth centuries were a disgrace to our land. So difficult in some instances was it to get heritors to fulfil their statutory duty of building school houses that the unassessed portion of the public had to offer assistance by voluntary contributions.

The school buildings in Scotland for long were of the most miserable and wretched kind, and a public disgrace. Nothing strikes one more than the difference between the splendid character of our public school buildings of to-day, and the mean, ill-ventilated, "cabbin'd, cribbed, and confined" hovels of half-a-century ago. Twenty-two years ago such hovels still existed. Here is the description of a school visited by the assistant Commissioners in 1866:—"Two of them," says the report, "are absolutely unfit for human habitation in any shape. In one of them the door is hardly five feet high; the roof is thatched; there are two windows built in the front of the building, one of which is about one foot square, and the other hardly two feet. In the roof are two holes to allow the smoke to escape, the fires being in the middle of the room on the floor. In the windows there was very little if any glass, and on the one

side of the roof there was a hole which created a draught for ventilation. The furniture consisted of an old chair, which the master used, a desk, and a few boards put round the walls for the children to sit on. The master lives 'but and ben' with the school, and his part of the dwelling is not much better than the scholars'. In this place there were twenty-nine children huddled together, poorly clad, and apparently poorly educated. The master is a youth, has as salary a total income of £10 per annum, and the house to live in." "In another parish sixty-one children were packed together, standing, sitting, or lying on the floor, so that we actually had almost to walk over them in a dark building 30 feet by 15 feet, and 7 feet high, built of clay with a thatched roof, full of holes, through which the rain was pouring down upon the floor and on the children. There were two very small windows on one side and a large open hole on the other to let in a little light and air. The schoolmaster, an intelligent, but sickly-looking young man, complained that the building was killing him, and that he would have to give up teaching unless something could be done for the school. It has been twenty years in existence, and on a low average there have been fifty children each year in attendance, so that upwards of 1000 children have spent the early years of their life in this hovel in pursuit of education."

Before the Act of 1696 the salary of schoolasters was both precarious and meagre. But this Act appointed that "the heritors in every parish settle and modify a salary to the schoolmaster which shall not be under one hundred merks, nor above two hundred." The Act provided also that "the said salary be laid on conformably to every heritor's valued rent within the parish, allowing each heritor relief from his tenants of the half of his proportion." It declared further that this salary was to be given to the

schoolmaster "by and attour the casualties which formerly belonged to the readers and the clerks of the kirk session." But to this, as to other enactments, the heritors made resistance, and perversely declined to obey the Act. All throughout the first half of the eighteenth century we find Presbyterian reports to the effect that "in many parishes schoolmasters had no legal provision made for them," and now and again we hear of Presbyteries compelling the heritors to provide such salaries. "The but-and-ben" he might have claimed by law the schoolmaster often never had, and was bound to content himself with a poor and insufficient allowance for house rent. In some parishes fees were charged, though not in all, and by such fees and private tuition the teacher was able to add a little to his miserable income.

There were other ways by which the schoolmaster could add to his salary. In olden times he held a variety of parochial offices, for which he received remuneration. He often acted as a reader, and conducted the reader's services in church before the minister entered the pulpit. He was usually session clerk and precentor. But as a rule such offices as readers, session clerks, and precentors were not paid by salary, but by fees and dues. Other sources of revenue, at one time very important, remain to be mentioned. Certain dues, or perhaps gifts, were presented to him at certain seasons of the year. The principal time for making such gifts was at Candlemas. At first such presents were regarded solely as marks of esteem and respect on the part of parents, but in process of time they came to be looked upon as dues which the master might reasonably claim on Candlemas Day, perhaps the most noteworthy day in the school's callender, and the most popular of all holidays. Each boy and girl, when called, presented a gift to the master, who sat in the desk exchanging for a moment his

usual authoritative look for placid civility. The gifts were sometimes made in the form of a goose or a turkey, or even books and household articles ; but generally the gift was a money one, proportioned to the position of the parents, sixpence and a shilling being the most common sums, and even whole crowns and more. Pupils were cheered according to the amount of their gifts. If the offering was less than the quarterly fee, little or no notice was taken of it ; but if it was equal to that sum, or reached half-a-crown, the master shouted "Vivat." When twice the fee or a whole crown, he cried, "Floreat bis ;" for a higher sum, "Floreat ter ;" and when gold was presented he gave expression to his delighted feelings in a jubilant exclamation of "Gloriat." The highest giver was publicly declared "Victor," or "King" or "Queen," and for the time being was accorded the semblance of royal honours.

The indoor ceremony of presenting the Candlemas offerings being ended, and a holiday being proclaimed, an interesting performance was gone through out of doors. The children formed in procession, and paraded the streets carrying the "King" or "Queen" in state, who was exalted upon a seat formed of crossed hands, which was called the "King's Chair." The latter part of the day was usually set apart for what was called the Candlemas "bleeze." Fire was set to the furze or whins in the neighbourhood, and if this could not be done an artificial bonfire was made. In some schools the teacher, at the conclusion of the offerings, made a bowl of punch and handed a glass of the liquor to each child to drink to the health of the "King" or "Queen." In 1782 the Council of Glasgow, while sanctioning the continuation of the Candlemas offerings, ordained that the custom of cheering the scholars according to the extent of their offerings should cease.

Another gratuity to the schoolmaster in olden times was

called "bent silver." Three or four times in the year the scholars were bound to supply bent or rushes for strewing on the bare earthen floors, and thus to add to the comfort of the building. The gathering of the bent naturally led to frequent holidays, and often ended in strife. The custom was discontinued, but the Town Councils arranged that every scholar "shall at least bring twelve pence to the master on the first Monday of May, June, and July, commonly called the bent silver play, in order to buy bent or other things needful for the school, the scholars continuing to have as formerly their customary play on these days." Candlemas offerings in the Grammar School of Paisley only ceased in 1821, in St Andrews in 1827, and in Campbeltown they were not abolished till 1835.

But certainly the strangest and most revolting custom in regard to the schoolmaster's emoluments is yet to be mentioned. This was the brutal custom of cock-fighting. From this sport masters made considerable sums. Every school had its cock-fight on Shrove Tuesday—Fastern's Eve. On that day the master received from the boys a small contribution under the name of "Cock-money." The day of the cock-fight was a high holiday. Generally the cocks were supplied by the master, who presided at the fight, and claimed as his perquisite all the runaway cocks, called "fugies." The schoolroom was made the arena of fight. Besides claiming all the runaway cocks, the masters laid a tax of a few pence on each fighting cock as entry-money, and mulcted every boy who did not provide a combatant two shillings Scots by way of compensation. This custom, now regarded as utterly barbarous and a blot on our school life, was very differently viewed by our forefathers. In 1755 "cock-money" was calculated in providing salaries for the doctors of the Grammar School of St Andrews. In 1767 the schoolmaster of Kinghorn, much to his credit, wrote to

the Town Council desiring that the custom be abolished, and the Council, wishing to know the mind of the kirk session on the subject, wrote to that court for advice. The kirk session considering that it was very improper to continue cock-fighting as "being inconsistent with humanity," approved of the proposal to abolish it. The custom, however, continued to be sanctioned till at least the beginning of this century.

Surely our forefathers had a strong faith in early rising and hard work. We find in 1594 that the Grammar School of Glasgow met at five o'clock in the morning, and that school instruction was often carried on for ten hours daily.

In 1615 the kirk session of Lasswade instructed their clerk "to ring the bell ilk morning at seven hours as near as he can be his judgment to advertise the bairnies to come to the school." One of the rules for the schools established at Holyrood House in 1687-88 was that "all shall be in their respective schools by a quarter before eight in the morning, and shall there stay until ten and eleven ; again at a quarter before two, until half an hour after four." School hours began to be shortened from about 1690, and one by one the burgh records note that the old system of long hours and incessant labour must be altered. Church Courts and Town Councils took also a more humane and less exacting view of things. But these rigid provisions, which existed all throughout the country during the eighteenth century, were associated with other conditions of a harsh and even brutal nature. There was first of all the unreasonable method practised of teaching the Latin syntax from rules written in the Latin language. And not only were school books thus composed in a language foreign to the learners, but the schoolmaster had in no way acquired the art of imparting knowledge otherwise than by force. Flogging was the order of the day. "A little bit of hanging," as one of the Lords of

Session gets the credit of advising for all culprits, was deemed by the old schoolmasters as a very necessary discipline each day for every boy. A boy was simply regarded as a creature sent by Providence into the world to be flogged. Boys were whipped when they were unable to say their lessons, and this was perfectly just; but they were also whipped when they could say them, so that they might remember them till the next day. To every pupil the master was thus an object of terror; his fury was dreaded, and the humour and state of his mind was as variable and awe-inspiring as a sou'-wester or a flash of lightning. By making a free and unmerciful use of the rod the master reigned supreme, but reigned as a despot, often detested and unbeloved.

Lord Cockburn, who entered the High School of Edinburgh in 1787, has recorded his sufferings at the hand of a scholastic tyrant. "Out of the whole four years of my attendance," he writes, "there were probably not ten days in which I was not flogged at least once." To such an extent was flogging carried out in all our great public schools that an attempt was made in 1869 to legislate on the subject. In that year the Marquis of Townshend introduced a bill in the House of Lords providing "that the birch rod should be the only instrument used in punishing persons under sixteen years of age; that no schoolmaster should inflict corporal punishment on any pupil under that age for inattention to his studies; and that no child under that age should be struck on the head or face by a teacher, under a penalty not exceeding £5 or two calendar months' imprisonment." The Earl of Airlie objected to the application of the bill to Scotland, on the ground that it was unsafe to make any hard and fast rule on the subject, and eventually the bill was withdrawn. The effect of such an attempt to legislate on such lines has been highly salutary and bene-

ficial. Alexander Smart, the poet, who died in 1866, has a poem in which he satirizes one Norval, a teacher in Montrose, through whose brutality he had severely suffered. "The recollection of his monstrous cruelties—his cruel flagellations," he writes, "is still unaccountably depressing. One day of my horrors I shall never cease to remember. Every Saturday he caused his pupils to repeat a prayer which he had composed for their use, and on hearing which he stood over each with a paper ruler ready, in the event of omission of word or phrase, to strike down the unfortunate offender, who all the while stooped tremblingly before him. On one of these days of extorted prayer, I was found at fault with my grammar lesson, and the offence was deemed worthy of peculiar castigation. The school was dismissed at the usual time, but along with a few other boys, who were to become witnesses of my punishment and disgrace, I was detained in the classroom, and dragged to the presence of the tyrant. Despite of every effort, I resisted being bound to the bench and flogged after the fashion of the times. So the punishment was commuted into 'palmies.' Horrible commutation! Sixty lashes with leather thongs on my right hand, inflicted with all the severity of a tyrant's wrath, made me scream in the agony of desperation. My pitiless tormentor, unmoved by the sight of my hand sorely lacerated and swollen to twice its natural size, threatened to cut out my tongue if I continued to complain, and so saying laid hold on a pair of scissors and inflicted a deep wound on my lip. The horror of the day fortunately emancipated me from further control of the despot," Alas! how many sad stories like this one come to us from the past, but happily those days of flogging are for ever gone, and we have found "a more excellent way," the way of controlling children by kindness and moral suasion.

In examining the old records of Scotland we come upon

some interesting information regarding the methods used for maintaining school discipline. What we find is this, that in many schools pupils were held responsible for the conduct of their fellows. Thus in 1679 the Council of Dunbar enacted that if a scholar break a glass window, or desks, locks, or anything in the school and cannot be found out, all the scholars shall be made to contribute towards repairing the damage. A more important act, however, was passed by the Council of Aberdeen at a later date, by which the principle of self-government was to some extent recognised and introduced into the Grammar School, and in 1700 it was enacted for the discipline of the school "that there should be chosen out of the high class whom the masters judged most fit for their observance and faithfulness, so many as may have inspection of the rest of the school, under the masters, to be called 'decuriones,' each decurio having six scholars committed to his care. The duties of this functionary consisted in taking account of two questions of the Shorter Catechism each day, and how the scholars pray and read the Scriptures. Each decurio was required to attend the faction under his inspection, and take notice that the hands of the scholars be washen, their heads combed, and their clothes neat—each decurio giving up daily to the master a list of the faulty, together with the absents of the morning and preceding day." There was also another class of inspectors appointed who were called censors, whose duty it was to superintend the several classes, and take an account of those who "speak English, talk profanely, or swear," they also giving in a list of offenders. Such a plan of maintaining discipline seems infinitely better and safer than that adopted and worked with such spirit and success by Dr Arnold, the distinguished master of Rugby. Instead of "decuriones;" he had "præpostors," to whom was entrusted the duty of punish-

ing the younger boys, whereas the "decuriones" of Aberdeen Grammar School had no such dangerous right given to them, and could only report to the masters what came under their notice.

We have already referred to one source of income on which the schoolmaster depended, that is fees. This, however, was variable, precarious, and not universal. In many parishes no fees were charged, in others a very small fee was demanded. In most of the burghs, however, there were school wages. By the Act of 1872 School Boards were empowered to fix the rate of fees. The Act of 1803 appointed that the fees should be fixed by the minister and qualified heritors. The session records show that the common charge for Latin per quarter was 20 shillings Scots, which is equal to 1s 8d of our money, and 1s 2d for English. Later, when the price of living was raised, a scale of four charges was introduced. This dates back to 1803. It ran thus—2s 6d for English per quarter, 3s for English and writing, 3s 6d for English, writing and arithmetic, and Latin per quarter, and 14s for book-keeping. Book-keeping was regarded as a new and high branch of education, and was charged accordingly considerably higher.

When the Burgh Schools passed from the control of the Church to that of Town Councils a very decided change certainly took place in their management and maintenance. But it must be said in praise of our Town Councils in Scotland that they have always been most anxious to make the Burgh School a blessing to the whole inhabitants, and have with commendable assiduity cherished the Grammar Schools, and wisely and liberally managed their affairs. Whatever was the financial state of the burgh, however embarrassed was the town's exchequer, however improper was the management of the common good, ways and means were always

provided for raising the teacher's salary. All this can be said with pride and with truthfulness regarding the Town Council of Musselburgh in its dealings with our old Grammar School. Through all the vicissitudes and difficulties of the burgh, the contract made by the Town Council with the Grammar School remains intact, and the amount which this burgh is bound to contribute from the common good to the said school is yearly paid, viz.—£46 10s. Here is an insight into old school matters as taken from the Municipal Corporation reports—Musselburgh 1660—master's salary, £40; 1688 to 1703, master's, 200 merks; 1835, rector of Grammar School, free dwelling-house, garden, and a salary of £27 4s yearly; English teacher, a free school house, and a salary of £21; Fisherrow English teacher, a free dwelling-house, with a salary of £10, and quarterly fees. Grammar School—English, writing, and Latin, 10s 6d; Greek, 5s; arithmetic, 5s; geography, 5s; mathematics, 10s 6d; French, £1 1s; drawing, £1 1s. Musselburgh English School—English and grammar, 3s; writing with English, 4s; book-keeping, 5s; geography, with the use of globes, 6s; mathematics, 6s.

CHAPTER XIV.

SCHOOL BOOKS BEFORE AND AFTER THE REFORMATION.

SOME DISTINGUISHED GRAMMARIANS AND TEACHERS.

ONE of the greatest drawbacks to the general diffusion of knowledge before the Reformation and for a considerable time after it was the scarcity of books. Teachers there were, but books were both few and expensive. Even after the art of printing was known, books suitable for schools were seldom published. The present century saw the beginning of the publication of really good school books in any large numbers. When any enterprising scholar wrote a book on the higher branches of education he either had to go abroad to get it published, or fight a hard battle at home to assure for it an adequate circulation.

To the Diary of James Melville, nephew of Andrew Melville, who was born in 1556, we are indebted for information regarding the books in use in his day, and the school regulations and course of instruction pursued at the school of Logie and Montrose which he attended shortly after the Reformation. "About the fifth year of his age," he says, "the *Grace Buik* was put into his hands at home, but having learned little of it at the age of seven, he was sent to a school at Logie, Montrose, where he was taught the Catechism, prayers, Scriptures, rudiments of the Latin Grammar, with the vocables in Latin and French, diverse speeches in French, with the proper pronunciation. He next proceeded to the Etymology and Syntax of Lilius, to the Syntax of Linacer, to Hunter's Nomenclatura, the Minora Colloquia of Erasmus, Eclogues of Virgil, Epistles of Horace, and the Epistles of

Cicero ad Terentiam. The good teacher, Mr William Gray, minister at Logie, Montrose, "who for thankfulness he names," was very successful in resolving his authors, whom he taught grammatically both according to etymology and syntax. Remaining at Logie School for five years, he passed into the Grammar School of Montrose, at which he studied the first part of Sebastian's Grammar, the Phormio of Terence, the art of composition, the Georgics of Virgil, and as he himself says "diverse other things."

In 1559 mention is made of one Master William Nudrye as having a monopoly granted to him by the King for publishing school books. Light was beginning to find its way into Scotland from the Continent, and a desire was on the increase for additional knowledge. Reading was becoming one of the new growths of the period. The books comprised in this monopoly for publishing included in all likelihood such works as were the popular and elementary books of the day, and they also indicate that our own Scots tongue formed one of the chief branches of instruction, and that Latin was not exclusively taught. The books comprise "ane school introduction in grammar," "Compendiariae Latinae linguae notae," "ane instruction for bairnis to be lernit in Scotis and Latin," "ane regement for education of zounge gentillmen in literature and virtuous exeration," "ane A. B. C. for Scottismen to rede the Frenche tounge," "the genealogie of Inglishe Britonis," "quotidiani sermonis formulae," and others. As a proof that reading was a popular accomplishment of the period, we learn that during a period of fifty-six years, viz., from 1558 to 1614, fourteen complete editions of the works of Sir David Lyndsay were published, including two printed in Paris and three in England. Principal Lee, in his appendix to the second volume of his *History of the Church of Scotland*, tells us that "there were three editions of Buchanan's History in 1582, 1583,

1584, and there were thirty-one editions of Buchanan's Psalms between 1560 and 1610 printed at Paris, London, and Antwerp, but not one in Scotland." And yet we know positively that during the first fifty years which succeeded the Reformation not only booksellers but printers were numerous in Edinburgh. We have continuous reference to such printers as Robert Lekprevik, Thomas Bassandyne, Henry Chateris, and Alexander Arbuthnot, all of Edinburgh, and of Lekprevik and John Scot, printers, St Andrews. It would appear from such a goodly array of printers that there was a very considerable section of the Scottish people who at least purchased books, and created quite a large circulation of them throughout the country.

In 1616 a book entitled *God and the King* was printed by order of King James "for the use of the Kingdom of Scotland." Thousands of copies of this book were sent to Edinburgh and circulated throughout the country. The book was not given away gratis, but had to be purchased. Its cost was equal to two day's wages of a labourer or 8s, *i.e.*, 8d sterling. The sale of this book, though by no means an interesting volume, was extensive, and the demand for it quite extraordinary. In fact it appears from the records of the time, that though there were so many printers in Scotland, yet the number of readers of the Bible and other books was so great and the demand so pressing on the Scottish press, that a large number of the books in circulation had to be published in London and "beyond sea."

From Burgh and Church Records we are able to glean a little as regards the subjects taught in the schools before and after the Reformation. From a very remote period we find mention made of grammar, *ars grammatica*, which was a very wide term, embracing the whole classical literature. This for centuries was all that was taught. This classical training, however, did not include Greek, for

Greek does not seem to have been much taught or studied in Scotland before the Reformation, at least by the clergy. Hebrew was occasionally taught, though in a very limited way. It is not very easy to arrive at any certainty respecting the books which were used as text books by teachers in the schools, as with one or more rare exceptions, no catalogue of the books then in use has been preserved. One catalogue dating as far back as 1150 survives. It belonged to the Priory of Lochleven, and comprises in all books to the number of sixteen. They were for the most part religious books, and connected with ecclesiastical subjects. A catalogue of books in connection with the Cathedral of Glasgow of date 1432 has been preserved. It contains the names of 165 volumes, and must have been one of the largest collection of books of that century. The books include missals, breviaries, psalters, Bibles, legends of saints, books of civil and canon law, some of the works of St Augustine, St Jerome, and Bede, books treating on philosophy, morals, natural philosophy, and such like. Classical works are scant and unimportant. No book in Greek is to found.

If we take the list of learned authors and the books mentioned in the Records of the Monastery of Kinloss, and in which Abbey Ferrerius taught, as indicative of the learning of the day, we are bound to come to the conclusion that the literary tastes of the higher class schools before the Reformation were of a decidedly superior order.

Among the subjects most frequently mentioned in the various records of the time, grammar and logic take a leading place as necessary branches of a good education. With the spread of more enlightened ideas engendered by the Reformation the curriculum of training became more enlarged and comprehensive, and not only embraced such subjects as canon law and divinity usually taught in the Church Schools,

but also science, a knowledge of arithmetic, "manners, writing, and such other virtues." Liberal studies were pursued, living and dead languages were taught, and conversations in foreign tongues were practised and carefully attended to. And it would appear from repeated references to Greek instruction in the records, that Greek was taught in many of the higher schools, especially in Aberdeen and the neighbouring counties much earlier than is generally supposed or admitted by Dr M'Crie in his *History of John Knox*. It seems from a reference made by John Leslie, Bishop of Ross, in his book *De Rebus gestis Scotorum*, that "James V. in 1540 was treated to orations at Aberdeen by the scholars in the Latin and Greek tongue," and John Knox, according to M'Crie, maintains that in a debate in Parliament held in 1543 the "lay members of Parliament showed better acquaintance with the Greek than the clergy." Andrew Melville, who had studied Greek at Montrose under the care of the erudite French scholar, Pierre de Marsiliers, seems to have been so proficient in the knowledge of the language as to be able to read Aristotle's Logic in Greek, and was held in high admiration on this account by the regents. M'Crie in his *Life of Knox*, affirms that John Row, the well-known author of the *History of the Kirk*, taught Greek and Hebrew in the Grammar School at Perth before the Reformation. All this proves convincingly that Greek was known and taught in Scotland previous to 1560, and that at least some of the youth of good families had acquired a fair knowledge of it though the clergy of the Romish Church paid little or no attention to it.

It is a matter of interest to be able to say what were some of the class books in use in those early schools. For information in this direction we have to turn to Andrew of Wyntoun, who died in the fourteenth century. He tells us that the great grammar class book was Donat's. For many

generations it had no rival. It stood unchallenged. Donatus was an old Roman grammarian who had lived in the fourth century. This grammar was among the first books printed in Scotland. It is mentioned over and over again in the records of towns and burghs as being used in the schools. This book, the "Donat," was continued as a class book in the schools in Scotland until at least the end of the sixteenth century. In 1567 Robert Lekprevik obtained a monopoly of printing the "bukes callit Donatus pro puiis and the Rudimenta of Pelisso," and as late as 1599 Robert Smyth was authorised to print exclusively the "plain Donat and the hail four pairtes of grammar according to Sebaustiane."

Another book well known in Scottish schools before the Reformation was that of Despauter, a famous Flemish grammarian, who lived at the beginning of the sixteenth century. This book held sway for a very considerable time, in spite of its many defects, its intricacies, and superfluities. In 1695 Mr James Kirkwood, schoolmaster of Linlithgow, published a revised edition of the book, which continued to be used in schools until the beginning of the eighteenth century.

As yet Scottish schools were indebted to foreign grammarians for their class books. The first Scotsman who attempted to write a grammar was John Vaus, master of Aberdeen Grammar School. It is a noteworthy fact that the Grammar School of Aberdeen produced some of the best grammarians which Scotland has possessed, including such men as Vaus, Reid, Wedderburn, Dun, Beattie, Melvin, and Geddes. Vaus was the first Latin scholar of his day, acknowledged by all writers as *facile princeps* of his age, of whom the famous Hector Boece says:—"In hoc genere disciplinae admodum eruditus sermone elegans sententiis venustus labore invictus." This great scholar and erudite grammarian tells the world that the difficulties he

encountered in getting his *Rudimenta* published were excessive, and in no mincing Latin style describes his difficulties, "per maxima terrarum et marium discrimina piratarumque qui injustissimi sunt latrocinia."

One of the most renowned grammarians Scotland has produced was Mr Andrew Simson. He was the headmaster of the Grammar School, Perth, and drew a very large number of scholars around him owing to his fame both as a scholar and teacher. He was a man of great enlightenment, and did much to leaven the minds of his pupils with those principles which prepared the way for the Reformation. He left Perth and subsequently settled down at Dunbar, where he acted in the twofold capacity of teacher and minister. His *Rudimenta Grammatices*, commonly known as "Dunbar" rudiments, published in 1587, for many years continued to be the most popular book of its class in Scotland, and was finally superseded by *Rudiments of the Latin Tongue*, written by perhaps the most famous of all Scottish grammarians, Thomas Ruddiman, who died at the beginning of the eighteenth century.

Another noted scholar and contemporary of Simson was James Carmichael, teacher and minister of the parish of Haddington. He issued his *Grammaticae Latinae* about the same time as Simson gave his book to the world. It, however, never achieved any marked success, and was overshadowed by the more brilliant work of Simson.

M'Crie in his *Life of Melville*, in referring to the fame of Mr Andrew Simson, remarked that he educated a grammarian "not inferior to himself, who was also a teacher not less successful." This was Mr Alexander Home. Home was tutored by Simson at Dunbar, and like many of his countrymen of the period, went abroad and attended the lectures of distinguished professors. A great part of his life was spent in England, and both as a student and tutor

he remained for many years at Oxford. Subsequent on his return to Scotland he was appointed in 1596 by the Council of Edinburgh headmaster of the High School, which after ten years service he left, and became master of the Prestonpans Grammar School. In 1615 he left Prestonpans and went to Dunbar as master of the Grammar School, and being regarded as one of the most eloquent men of his time, he was on the occasion of the visit of King James VI. to Scotland in 1617, appointed to welcome the King in the name of his country, and deliver a public oration in the Latin tongue.

In 1612 Home, after long and serious preparation, published his grammar, which he dedicated to his patron, Lord Chancellor Seton. This book has this pre-eminence attached to it in being the first grammar appointed by Parliament to be taught exclusively in all the schools.

What led to this action on the part of Parliament was the desire which was being more and more emphatically expressed by all interested in the education of youth, that there should be a national grammar, one certified book appointed for all the schools in Scotland, and to be taught universally throughout the country. A Parliamentary Commission at length was appointed to compile a national Grammar in order to the introduction of uniformity of teaching, but the task was soon abandoned by the Commission as hopeless, and the Privy Council with the desire of meeting the general wish of teachers, enjoined that Home's Grammar be taught in all the schools. This arrangement, however, was of short duration, and was very soon abandoned.

Home's Grammar having served the purpose, in time made way for its successor. Mr David Wedderburn, master of the Grammar School of Aberdeen—a man of fine scholarship and good parts, compiled a new grammar which, the Magistrates of Aberdeen in 1630, in respect to the difficul-

ties which he had in having it printed and issued, helped to publish. This grammar very soon became popular, and although Parliament refused to have all other grammars abolished and order it to be taught universally, it obtained the approbation of the Convention of Royal Burghs, and was commended by the Convention as the book that should be taught in the various Grammar Schools within their jurisdiction.

In 1634 Wedderburn published his *Institutiones Grammaticae in tres partes distributae*. In 1636 the Aberdeen Council in recognition of his labours as a grammarian gave him a grant of £50. This distinguished scholar and teacher continued to occupy his important position as master of Aberdeen Grammar School till far advanced in years. On his retirement the Council awarded him a pension of 200 merks annually in "respect that he had served the burghe fourtie yeires at home and afield, with commoun applause both of the Councell and communitie." Wedderburn closed his long and honourable career in 1646, amid the regrets of his fellow-countrymen.

But the man who takes precedence and occupies the most distinguished place among all Scottish grammarians is Thomas Ruddiman. He was a native of the parish of Boyndie, Banffshire, and was born in 1674. He had a distinguished career at Aberdeen University, and at the early age of 21 was appointed parish schoolmaster at Laurencekirk. In 1700, by the request of his patron, Dr Pitcairne, he repaired to Edinburgh and engaged in literary work. He became assistant librarian of the Advocate's Library, and as such set himself with great diligence to make use of his opportunities and enrich his scholarship. He engaged in all kinds of literary labour, and then devoted himself to philological pursuits and classical studies. In 1714 he gave to the world that work which brought him

fame and placed him as the leading grammarian of his country. This was his *Rudiments of the Latin Tongue*, a work which he lived to see go through no less than fifteen editions. This grammar at once supplanted all works of a similar kind then in use, and continued to hold its place throughout the Grammar Schools in Scotland for many generations. Ruddiman, after a long and distinguished career, died at Edinburgh in 1757 at the advanced age of eighty-three.

Two other distinguished scholars and instructors of youth must be mentioned in this chapter. The first is Mr John Mair, a student of St Andrews. He was appointed master of the Grammar School, Ayr, in 1727, and in 1760 rector of the Perth Academy. While at Ayr in 1755 he produced his learned work, *Introduction to Latin Syntax* which was a popular book in its day, and held an important place in the schools until far on in our present century.

The other grammarian to whom we refer is the famous and highly distinguished scholar James Melvin. He forms one of the remarkable band of gifted men and erudite grammarians whom Aberdeen has produced. He held the position of rector of the Grammar School of Aberdeen from 1826 to 1853. Melvin was a great master of idiomatic Latin, and had a most accurate and profound knowledge of the language in all its niceties and fine shades of meaning. He takes rank with the best Latin scholars which Scotland has produced, and acquired in his day a fame far beyond anything of a local or provincial or even insular nature.

One thing which characterised all these grammars just referred to is this, that they were all written in Latin—the very language they were designed to explain and teach. This certainly had its drawback and disadvantages, but it had at the same time its compensation and benefits. While it presented to the young learner at the very outset very con-

siderable difficulties in being compelled to master a language through the medium of a grammar written in a foreign tongue, the rudiments of which he was utterly ignorant of, it must at the same time be admitted that such a system of instruction had its corresponding advantages in that it gave to the pupils an acquaintance with the proper quantities of the language, and made it appear less of the nature of a dead tongue than otherwise it could have. The custom so universally followed in all the great schools and seats of learning throughout Europe during the middle ages and of more recent date, of demanding that all conversation during instruction should be carried on in Latin, resulted without doubt in making the scholars highly proficient in their knowledge of the language, and producing in them the conviction that after all Latin was no more a dead language to them than was their own living mother tongue. But setting our modern system of teaching Latin and all foreign languages by the help of grammars written in the vernacular against the old method, we are bound to acknowledge that educationists and teachers of to-day have adopted "a more excellent way."

CHAPTER XV.

THE UNIVERSITIES—THEIR RELATION TO THE SCHOOLS.

St Andrews.

IF we wish to obtain any information regarding the state of education and of literature in general in Scotland before the Reformation we must try and understand what position the Universities and schools occupied and what influence such places of learning exercised on the minds of the youth of the land. St Andrews, with its most ancient of Universities in Scotland, stands alone amid the comparative darkness of the fifteenth century like a great beacon light, throwing its cheering rays athwart the great sea, and inspiring hope in the hearts of all who are on the search for truth. For two centuries almost it stood alone attracting the best scholars and the most eminent teachers of the day, and in time, when the country woke up to the sense of its wants and desire for better things, passed the torch of truth and of knowledge to other hands and breathed its quickening force and fresh vigour into every department of the nation's life. The first decade of the fifteenth century had passed before the long pent-up desire in the breasts of many of Scotland's noblest sons took shape in an attempt to have a University. Hitherto all who were desirous of pursuing the higher branches of knowledge were compelled to betake themselves either to England or some of the foreign Universities. To meet the wishes of many students thirsting for knowledge and put a stop to the evil of having to repair to foreign schools of learning, Henry

Wardlaw, Bishop of St Andrews, with the consent of Parliament, established in the year 1411 a "General Study" or University in St Andrews, and after a lapse of two years, the charter which he had granted was confirmed by the Papal Bull of Benedict XIII. The University of St Andrews was formed on the model of those of Paris and Bologna, and enjoyed the same privileges. The students, along with the masters, were divided into nations, according to the place from which they came. From its start, there seems to have been no lack of competent teachers, but as there were no endowments the Professors were wholly dependent on the fees of their students. The University enjoyed certain privileges, such as the right of buying food free from custom within the city and the regality of the Abbey. It was also exempted from paying certain other imposts and taxes. Its members were released from the duties demanded for confirming wills, and such of them as were in holy orders, and were beneficed clergy, were freed by the Papal Bull from obligation to personal residence as long as they taught in the University. The branches taught were the arts of philosophy, canon law, and divinity. The classes were at first taught in such places of the town as were most convenient. Robert de Montrose gave a house for the students of theology to meet in, which in time was converted into the public library. Bishop Kennedy handed over to the authorities certain houses to be used for classes of philosophy, which were known by the name of the Pedagogium. This constituted the beginning of St Mary's College. The erection of colleges in connection with the University both brought fame and prosperity to it. In 1450 James Kennedy, Archbishop of St Andrews, founded the College of St Salvator. In 1512 John Hepburn, the Prior of the Abbey, founded that of St Leonard, and in 1532 Archbishop Beaton began the erection of St Mary's or the

New College, which was completed in 1552 by Archbishop Hamilton. Each of these colleges had certain endowments associated with them, for the support of both professors and bursars.

"The erection of the University of St Andrews," says Dr M'Crie, "may be regarded as marking the first dawn of learning in Scotland. Attracted by novelty or animated by that thirst for knowledge which has always characterised Scotchmen, students came to St Andrews from every part of the kingdom." The number of students attending the University at one time does not seem ever to have exceeded two hundred. The changes and reforms in the course of study inaugurated by the Reformers after 1560, seem to have brought prosperity to the University and popularised it as a seat of learning.

James Melville, in his *Diary*, pp. 22-24, gives us an account of the course of study followed by William Collace, who was regent in St Leonard's between 1570-1574, during his course of study. Having stated that he began with teaching "Cassander's Rhetoric," he goes on to say, "we hard the oration *pro rege Deitaro*. Then he gaiff ws a compend of his awin of Philosophi, and the partes yrof, we enterit in the organ of arist, yt year and leirnit to the demonstrations. The second yeir of my course we hard the demonstrations, the Topiks, and the Sophist Captiones. And the Primarius, Mr James Wilkie, a guid, peaceable, sweet auld man who luiffed me weill, taught the four species of the arithmetik and sum thing of the sphere. The third yeir, of our course, we hard the fyve buiks of the Ethiks wt the aught buiks of the Physiks and *de ortu et interitu*. That yeir we had our Bachelor Act according to the solemnities then vsed of Declamations, banqueting, and playes. The fourt and last yeir of our course, quhilk was the 17 yeir of my age outpast and 18 rinning, we learned the buiks *De Coelo* and *Meteors*, also the

sphere more exactly taught by our awin regent, and maid
ws for our vices and blackstons, and had at Pace our pro-
motion and finishing of our course."

Glasgow University.

A great impulse was given to learning and literature in general in the University of Glasgow, when Andrew Melville was appointed Principal in 1575. During the hundred years and more since it was founded it had to struggle with poverty, and was considerably hampered in its noble aims to provide a liberal education in the arts and sciences by its want of sufficient endowments. From the beginning, however, it possessed an ample supply of capable and learned teachers, who prelected on arts and philosophy, but the higher faculties, such as theology and civil and canon law, received little systematic attention. At no time in its earliest days does the number of students attending the classes seem to have been large, and it seems to have suffered considerably both in its resources and general prosperity during the troublous days of the Reformation crisis. From the first it appears that both the magistrates of the city and the wealthier citizens took a deep interest in its fortunes and gave gifts for the better endowment of its chairs. That it had insuperable difficulties to contend with may be gathered from the fact that on the death of John Davidson, the Principal, Melville's predecessor, the students dispersed, and the college was actually shut up.

Under the principalship of Andrew Melville the University flourished greatly. New life and vigour were seen in all departments of learning. Melville inspired the students with his own enthusiasm and zeal for knowledge. Before the close of his second year of office the fame of the University had spread throughout the land, and students in large numbers flocked to the classes and crowded them. Writing

of this period of the history of the University, James Melville remarks in his *Diary*—"I dare say there was no place in Europe comparable to Glasgow for good letters during these years, for a plentiful and good cheap market of all kinds of languages, arts, and sciences."

The names of several distinguished persons and scholars, who were educated at Glasgow University, appear in the registers. The name of Bishop Elphinstone, who entered in 1551, appears in the list. Willielmus Manderstoun, who afterwards became rector of the University of St Andrews, took his Bachelor of Arts in 1536. John Ade, professor of theology, and the first who, according to Hector Boece, received the degree of Doctor of Divinity at the University of Aberdeen, is mentioned in the registers of Glasgow in 1521. Such entries as these appear. David Beaton (afterwards Cardinal) was matriculated of this University on the 26th of October 1511. Then there are the names of several young men of high rank among the lists of matriculated students.

"October 24, 1457—Andreas Stewart Sabdecanus, Glasquen, frater illustrissimi Regis Scotorum Jacobi Secundi."

"1473—Joannes Stewart filius comitis de levenax et dñi de Dernly."

"1482—Mattheus Stewart filius primogenitus et heres nobilis et potentis dñi comitis de levenax et dñi de Dernly."

In Melville's day we find several who afterwards became distinguished both in letters and in the service of the State, among whom were Patrick Melville, who became professor at St Andrews; Andrew Knox, Bishop of Raphoe, Ireland; Archbishop Spotswood, Sir Edward Drummond, and others.

Aberdeen University.

The University and King's College of Aberdeen was founded by Bishop Elphinstone at the close of the fifteenth

century. It was an exact model of the University of Paris. Elphinstone, its founder, had been a professor at Paris and Orleans. Hector Boece, the celebrated historian of Scotland and friend of Erasmus, was the first principal, and John Vaus, author of the well-known Latin grammar, was the first professor of humanity. Owing partly to its situation, and the comparative rude state of its surroundings, it does not seem at first to have attracted many students. The Reformation found little favour in the eyes of its teachers, and consequently brought little new life to its course of studies. Its revenues, never very ample during the troublous times of the sixteenth century, were dissipated, and in some instances entirely alienated from their original purposes. In 1578 attempts were made to introduce some reform into its methods of teaching, and to restore its delapsd condition. Such attempts, however, were only partially successful owing to opposition from different quarters. The narrow and conservative spirit of pre-Reformation times prevailed, and thwarted to a large extent the operation of the new plan of instruction, which in common with Glasgow and St Andrews, had been introduced into Aberdeen University.

Edinburgh University.

We thus find three Universities with a sound foundation, with scanty endowments, but with a vigorous and progressive life in operation before the Reformation. "It may be said with truth," writes Dr Hill Burton, "that in the history of human things there is to be found no grander conception than that of the Church of the fifteenth century, when it resolved, in the shape of the Universities, to cast the light of knowledge abroad over all the Christian world. The skill and energy brought to its completion were worthy of the greatness of the design. It was a thing altogether

apart from the public school system, which doles out the rudiments of knowledge to the totally ignorant, giving them a little of it with calculated parsimony, as paupers are fed and clothed. The Universities called upon all the ardent spirits of the age to come and drink their fill at the great fountains of knowledge. Everything about the Universities was on a scale of liberality, splendour, and good taste, sufficient to adjust them to the habits of the aristocracy. Yet the poorest and humblest among the people—the children of craftsmen and serfs—were tempted to resort to them and partake of their munificence, as the condition of earnestly embracing the scholar's life, and devoting themselves to the acquiring of learning.

“The University was to be the same in rank and if possible in wealth and grandeur, whether it arose in the populous capital of some powerful State or was planted in some distant region among a scanty people, poor and rude. It was to be the same at Upsala and Aberdeen as at Paris and Bologna; the same as Griefswalde or the Flats of Pomerania, then but recently rescued from heathendom by the crusades of the Teutonic knights. Thus were there spread over the world organisations for tending and rearing learning wherever the germs of it were to be found in youth with an aptitude and a will for study. It was the fulfilment of the Church's mission to raise up an intellectual power fit to cope with brute force, feudalism, burgher wealth, and the elements of the material governing influences. Surely, too, it must have been seen by those enlightened churchmen who designed it, that it would prove an organisation to protect the world from the influence of superstition and priestcraft.”

The Universities of St Andrews 1410, of Glasgow 1450, and of Aberdeen 1495, were all founded before the Reformation and by the old Roman Church. They were crea-

tions in the first place of the Bishops of the respective sees over which they ruled, and were planted in the chief cities of their dioceses. Edinburgh was not the seat of a bishopric, though for long regarded as the capital of Scotland and consequently was not provided with a University before Reformation times. When Scotland had accepted the principles of the Reformation, and had cast off the authority of the Popish hierarchy and finally broken with Rome, one of the first things attempted by the combined action of the civil and new ecclesiastical power was to supply the metropolis with a University. In this attempt for some time they were thwarted by various causes. On the downfall, however, of Episcopal rule in Scotland and the establishment of Presbyterian government of the Church, the laudable aims of the Reformers were successfully carried out. In the year 1579, the design of founding a college in Edinburgh was revived, when the General Assembly passed an Act abolishing Episcopacy and drew up a form of Presbyterian government. Into this movement the leading citizens and civic authorities, along with the ministers, threw themselves with great energy and enthusiasm. Buildings were raised, class rooms were opened, professors were chosen, students collected, and in 1583 the work of teaching was commenced under the patronage of the Town Council and with the sanction of a Royal Charter. This was the beginning of this great school of education and seat of learning which had not only become so eminent among the Universities of Scotland, but has taken a high and deservedly distinguished place alongside the renowned and best Universities of Europe. From the first it started under the most favourable auspices. Ample donations were granted to it by individuals, legacies were bequeathed to it, endowments accumulated, students in large numbers resorted to its classrooms, and from its earliest period of operation it was seen that it contained in

itself all the possibilities of that future greatness and eminence which it has since acquired. It is pointed out by Dr M'Crie, in a footnote in his *Life of Andrew Melville*, vol. ii., 397, that though the name of a University is not applied to Edinburgh either in the Royal Charter of 1582 or in the Act of Parliament of 1621, yet in the latter it is declared to be "ane colledge of humane letteris and toungis, of philosophie, theologie, medicine, the lawis, and all uther liberall sciences," and is endowed with "all liberties, fredomes, immunities, and priviledgis appertening to ane free colledge, and that in als ample forme and lairge manner as anye colledge hes or briukis wⁱⁿ this his Majesty's realme. (*Act Parl. Sect. iv.*, 670, 671.)

At the close of his chapter on the influence of the Universities in Scotland, Hill Burton, in a few outstanding sentences, indicates his opinion regarding these institutions:—"Whatever influences," he says, "for good or evil these privileges may have had, it cannot be doubted that each of these Universities was a centre of civilising or enlightening influences. In later times plans for planting the apparatus of a high education in poor and remote districts have mortified their projectors by imperfect results or utter failure. For a long time, however, the Scots Universities were a great success. They came just in time to serve the Reformation party, among whom had arisen an ardent zeal for scholarship. Their opponents desired to be armed in like manner for the controversy. Hence it was, that during the latter half of the sixteenth century and the early portion of the seventeenth, the foreign Universities swarmed with learned Scotsmen. They might be both teachers and learners, for the absolute distinction now established between the two grades did not then exist. The old established staff of professors in the Scots Universities are called Regents. The Regents . . . were the governors or administrators of

the several establishments, and were not necessarily or exclusively the teachers belonging to it. By later practice, however, the Regents monopolised the teaching, and regent and professor became generally synonymous. Of old, however, every graduate had the privilege of teaching. Thus the Scot having acquired such learning as his native University supplied would pass over to foreign parts, and do his work, teaching what he could communicate, or learning what he desired to know, according to the condition of his means and motives. This gave to the Scots, cut off as they were from the natural brotherhood of their close neighbours of the same family, privileges of citizenship and community over Europe the breadth and fulness of which it is difficult now to realise."

CHAPTER XVI.

STATE OF PARISH SCHOOLS IN THE NORTH.

THE report of the year 1844 issued by the Trustees of the Dick Bequest gives us some interesting glimpses of the condition of Parochial Schools in the Far North. It contains the results of the first inspection undertaken by Mr Allan Menzies, W.S., for the Trustees in 1833 of the schools in Aberdeen, Banff, and Moray. In the outset he writes with enthusiasm of the Parochial School system, by means of which Education was "wedded to religion." "The Church," he writes, "surrounds the school with a portion of her own sanctity and interest in the affections of the people, thus communicating to it the pledges of her own durability." In regard to the results of Presbyterian examination of schools he has little to say of a definite, praiseworthy nature. On the whole he is of opinion that they are "doubtful and vague." "The Parochial School," he says in a subsequent report, "embraces these two objects, viz. :—(1) Religious culture and (2) Culture for life. The parish is not merely the instructor of the general body of the people, it is also a nursery for learning. The functions of the Higher or Grammar School are combined with those of the Elementary School, and many of our future clergymen and members of other learned professions, including schoolmasters, obtain here the introduction to classical and scientific acquirement, which prepares them for the University." "The highest endowments in a teacher," he says, "is that from which the most important results are sought,

and looking to the nature and object of the Parochial School we cannot err in giving the first place to piety, which consists in earnest religious disposition and convictions." His next qualification he states is mental power. Among other qualifications of a good teacher is the essential one of natural aptitude, and in order to satisfy the demands of a Parish School, which though starting with the simplest elements of instruction, extends to the range of study pursued by a youth preparing for the University, an indispensable requisite for the master is "learning." But the schoolmaster must not only have learning, he must possess "the ability to communicate or teaching faculty, a something which 'the law takes no cognisance of, and yet it is difficult to estimate its importance.'" "Sympathy and fine intelligence," he adds, "are the secret and strong powers," which he desires to see cultivated in candidates for the office of schoolmaster.

Two things he makes mention of in his report of 1833 which he greatly deplores, first the want of a standard of qualification for admission to the office of a teacher, and the custom which had long continued of teachers absenting themselves during the winter in order to attend the University. In this report he refers to the two systems of teaching at work in his day—the old and the new. The old system consisted in teaching "a knowledge of words and power of reading with fluency but without understanding." This old system was the prevalent one. In 1833, of the 137 schools which received aid from the Dick Bequest, only seven of them had adopted the new or "intellectual" method of instruction, and that this system was making progress "under the eye and with the supporting and fostering hand of the Church." In comparing both systems, Mr Menzies adds "There is still much to be done, much of a wedded love for ancient associations to be overcome, much

of a determined adherence to settled habits to be conquered, much of a rooted aversion to what is new merely because it is new . . . to be removed." It is noteworthy from statistics given us in the Dick Report of 1854, by the same Inspector—Mr Menzies, that the study both of Latin and Greek was on the decrease in the schools connected with the Bequest. The number studying Latin in 1832 was 803, being 243 more than in 1842, and 313 more than in 1833. The study of Greek had decreased in 1842, there having been 20 pupils fewer than than in 1833. The study of French, however, was on the increase, 48 pupils in all the schools were learning French, which was four more than in 1842, and 39 more than in 1833.

In the Decennial Report to the trustees of the Dick Bequest issued by Professor Simon S. Lawrie in 1865, we glean a few facts as to the condition of the schools under the Trust. The average annual enrolment in each of the Parochial Schools is 113. Reading was taught to all, with the exception of a few big lads, who attend only during the winter season for lessons in arithmetic. An interrogatory exercise on the contents of what was read was usually given by the master, with very doubtful results and intellectual benefit to the pupils.

Out of the 113 annually enrolled (on the average) in each of the Parish Schools of Banff, Moray, and Aberdeen shires, 91 were learning to Write. Copy books with head lines were used. As soon as the child was able to form the letters, he engaged in the exercise of transcribing on his slate, words, lines and sentences from his reading lesson, and this course was continued throughout the whole school course, in addition to the daily exercise in the copy book. While the writing of the three counties was very satisfactory in the senior classes, regret is expressed in regard to

the late age at which children exhibit any proficiency in this branch of instruction. Owing in so many cases to the want of assistance, the master was obliged to teach this subject at the same hour to all the children learning writing.

Out of the 113 annually enrolled (on the average) in each of the above mentioned schools in the three counties, 71 learned Arithmetic. The teaching of this subject was preceded by easy mental calculations. But as it was the practice of children to begin the study proper of this branch late in their course, the result of examination on the subject was by no means very satisfactory, and showed little or no thought or real mental training on the part of the pupils.

As to Music, which was a comparatively recent subject of study in the above mentioned counties, the report says that while the sol-fa system afforded greater facilities for producing rapid and showy results, and was most popular, still the best singing and the most thorough training were found in those schools which prefer the ordinary notation.

Geography.—Fifty-two, are according to the report return, as receiving instruction in Geography of 113 scholars on an average at the schools. Though a most elementary subject, it somehow came to be regarded as a “higher subject,” and was not considered in the category of subjects that should be acquired. But among the higher classes of the schools a very considerable knowledge of the subject was shown.

In regard to History, the Report is anything but satisfactory. In nearly all the schools, a mere succession of names, dates, battles, &c., was passed off as history, and even such was given in so fragmentary and disconnected a form that the instruction was in its result absolutely worthless.

Grammar and Composition.—The Report records that about one half of the pupils attending the schools were returned as receiving instruction in English grammar. Under

the head of English composition, the proportion regularly instructed was about 23 per cent.

Organisation.—In the Report of 1865 Professor S. Lawrie says, in his remarks on organisation, that while the "high education of the northern schoolmasters stands them in good stead in all that concerns the actual work of instruction and of influence on the character of those committed to their charge" yet in regard to the subject of method and organisation, few of them know anything of the subjects, and have given little or no attention to classification, or the "grouping and graduation" of classes. The word "time table," which ought to sum up all that is comprised in the art of method or organisation was not understood.

Discipline and Morals.—"Discipline, in so far as it means the enforcement of order and of obedience to passing commands," says the report, "is sufficiently well attained in the schools of the North, and that without the exercise of severity either in language or punishment, save in a few cases."

In every school there was some form of corporal punishment, but in the majority of schools it was looked upon as a "last resort." Of one of the schools, Professor Lawrie says, "Spite of the very limited accommodation this is a pleasing, busy and orderly school. The master is kindly towards his pupils, and there is a freedom and a naturalness about the children which it is always gratifying to see when the master can prevent these characteristics degenerating into license."

Religious Instruction.—"Direct religious teaching is given," says the report, "on the basis of the earlier Books of the Old Testament, the New Testament, and the Shorter Catechism, in all the schools visited. Children under eight years of age only occasionally received oral religious instruction of a very simple

nature. Between the age of eight and nine they began to read the New Testament and undergo examination on what was read, and to commit to memory the Shorter Catechism—continuing to repeat and revise it during their whole future attendance at school, sometimes adding the Scripture ‘proofs’ of the answers.” In some cases the “Mother’s Catechism” was taught the younger pupils.

When a child was about a year engaged in reading the New Testament, he was introduced to the Old Testament, and the rest of his school time was spent in the study of both books. The principal religious lesson, as was the custom in all the Parish Schools in Scotland, was given immediately after the opening of morning school, the day’s work being always begun with prayer and sometimes also with the singing of a Psalm. These exercises and the religious lesson generally occupied about forty minutes. Saturday forenoon was almost universally set apart for teaching the Bible and Shorter Catechism and rehearsing what had been learnt during the other days of the week.

On the Higher Instruction of the Parochial Schools in English Composition.—This subject, the report says, was taught in all the schools of the three counties and with much success. Latin.—The rate per cent. of pupils studying Latin in the northern counties was 6·7, Greek 1·5. The results in both departments may be reckoned good. Though there was no great increase in the number of pupils learning Greek during some years past, still greater attention has been given to this language. The senior classes read the *Anabasis*, the *Iliad*, and the New Testament.

Under the title Mathematics, Mensuration was taught during the winter months to farm lads, along with the first three Books of Euclid and Algebra to Quadretic Equations inclusive. The latter branches are seldom attempted, adds the report, except by those who are destined for the Uni-

versity. Then Professor Lawrie adds these words, which could hardly be written by any other one but a Scotsman in regard to his country:—"Lest, however, any general reader should imagine that this somewhat high sounding phrase 'destined for the University' implies the possession of riches by those so destitute of shoes and stockings, it may be as well to say at once that it does not do so. To be on the parish poor roll and in Virgil are not always incompatible. The Parish Schools afford a sound elementary classical education to all without distinction, who give any indication of superior talent. In the north-east of Scotland, if nowhere else, the pathway to learning and eminence is not only theoretically but practically open to the poorest. A free education (for the parochial schoolmasters of Scotland never boggle about fees in the case either of the clever or the poor) embracing Latin, Greek, and Mathematics is at the door of every boy endowed by nature with a capacity for a higher sphere of activity than that in which he has had the accident of being born. This peculiarity of the Scotch system is one to be jealously guarded."

The following remarks given by Professor Lawrie in one of his reports on one of the Northern Parish Schools may, he says, be taken as representing many others. We quote them as showing what course of instruction the average Parish School of Scotland was enabled to give to the youth of the land.

"One-fourth of the pupils present worked questions in simple proportion, double proportion, and fractions, readily and accurately.

"Two boys were engaged with algebra and showed a very fair knowledge of equations.

"Six boys in *Cæsar* made an excellent appearance throughout."

“One boy in Livy and the Anabasis of Xenophon was very promising.

“Two girls in French translated well.”

As regards the teaching of Latin and Greek and the proportion of scholars learning these languages now as compared with say fifty years ago, Professor Lawrie says that while the percentage of pupils learning Latin in the northern counties was 6·7, and learning Greek 1·5, in the rest of Scotland the proportion learning Latin was 4, and learning Greek about one-fourth per cent. And he adds:—“It does not appear that the number learning Greek in the Parish Schools was at any time greater throughout Scotland than it is now, but those learning Latin seem to have numbered about 6 per cent. of all the scholars. There is here therefore a falling off as regards the country at large; but great as is the falling off in respect of quantity, the deterioration of the quality of the Latin professed in landward parishes (the north-eastern counties excepted) is doubtless much greater. The falling off in respect of scholars is quite adequately accounted for by the facilities which railways afford—(1) For obtaining for the clever sons of peasants, small farmers, and petty tradesmen, remunerative occupation as attractive to the common mind as the ministry; (2) For obtaining a higher education in some of the centres of population than the parochial school ever at any time provided for boys of the middle and upper classes.”

In regard to the class of Parochial teachers in Aberdeen, Banff, and Moray, Professor Lawrie states that almost without exception they were graduates of the Aberdeen University, and four-fifths of them are licentiates in theology. “Such facts,” he says, “guarantee not only the solid acquirements of the teachers, but which is of more importance, an elevation and solidity of moral and intellec-

tual character, which are of inestimable value in attaining the true ends of the school."

Two extracts taken from Professor Lawrie's *Notes of Visitation*, the one marked "very good," the other "excellent," will suffice to give us some conception of the work done by these old Parish Schools :—

(1) Very Good.—"Mr ——— has always been distinguished for the simplicity and good humour, combined with intelligence and thoroughness, which pervade his school.

"The highest class (8) read from the first book of Milton exceedingly well, not only with accuracy, but with as much expression and seeming perception of the meaning as if they had been grown men. Knowledge of grammar most thorough. Composition very good.

"The second class (19) read from the fourth of the Irish series very distinctly. Intelligence carefully developed in connection with the subject matter of the lesson, and signification of the words brought out in a common sense way. Parsing intelligent as far as it went.

"The same remarks apply to the third class.

"Writing from dictation good.

"In arithmetic twenty professed proportion and worked very well.

"In Latin two boys translated and parsed well from Virgil. The same boys were reading Xenophen's *Anabasis*."

(2) Excellent.—"A visit to this school was not properly due, nor do I pretend on this occasion to have inspected it, but as I had to pass the door and understood that Latin and Mathematics were now introduced, I called for the purpose of learning the state of those branches.

"Nothing could be more satisfactory. Of eight boys reading Cæsar (six of them peasants' sons and under twelve years of age) it would be impossible to say which displayed

most intelligence, zeal, and thoroughness of knowledge. I could not imagine a better class. The Mathematics was quite elementary.

“The writing is, as formerly reported, excellent.

“On previous occasions I have had the pleasure of recording the great success which attends Mr ——’s efforts to teach English, reading, grammar, geography, and Bible history. The Presbytery continues to speak in terms almost extravagant of the high state of those branches, and the terms which they employ are consistent with facts. A better Scottish Parochial School, if we look at the state of every branch of instruction and at the moral influence of the master, I could not wish to see.”

Thus it may be seen that our old Parish Schools were more than Elementary Schools, and just because so superior an education was given in many of them and the higher instruction imparted, they were often called Grammar Schools. In some of them we find three classes of Latin taught. The lowest class was instructed in the rudiments, the second advanced to what was known as the “*regimen nominativis*” and the Epistles of Ovid, while the third class read portions of Ovid, part of Sallust and of Virgil.

We read, as far back as 1729, of a Parish School being examined, in which the first class translated a part of the Greek Testament into Latin, and some of the Roman authors into English, and translating many English sentences into elegant Latin with great dexterity.

CHAPTER XVII.

GENERAL STATE OF PAROCHIAL EDUCATION IN THE COUNTRY DISTRICTS.—SCHOOLS IN THE HIGHLANDS.

EDUCATION COMMISSION 1865.

IN the Report of the State of Education in the country districts of Scotland by Mr A. C. Sellar and Lieutenant-Colonel C. F. Maxwell, Assistant Commissioners appointed by the Royal Commission on Education in Scotland, 1865, we have some valuable information regarding the state of education in Parish Schools in seventeen counties of Scotland. Out of these seventeen counties 133 parishes were selected for examination. In these 133 districts there were 60,124 children of school age, and for the education of such 484 schools were provided with accommodation for 35,591 children.

The Commission set itself to the task, first of all, of ascertaining the general state of intelligence in the adult working classes and industrious poor in the country districts. The result of this investigation is given briefly. It runs thus:—In the South of Scotland, more particularly in the counties of Dumfries, Peebles, Roxburgh, Edinburgh, Ayr, and the Stewartry of Kirkcudbright, nearly all the native population can read with ease and the majority can write, but the Irish settlers are in great ignorance, and as a rule can neither read nor write. Where the Scotch population of these counties are ignorant, it is the result of their own negligence, as the means of education are, on the whole, considered sufficient. In the Midland counties—Stirling, Perth, Fife, Aberdeen, Moray, and Nairn—with the excep-

tion of the older people and many from among the fishing population, the great majority of the industrious poor can read, and some proportion can write ; but there is a considerable number who are not sufficiently educated as to be able either to read or write with pleasure, so that they rarely occupy themselves by reading or writing, except under necessity.

In the North, in the counties of Ross and Sutherland in particular, and to some extent in Caithness, there is still great ignorance among the Highland crofters and fishermen. In Ross-shire, we were told, that the people have been very imperfectly educated, and that in every parish there are many who can neither read nor write, and even of the domestic servants in some parishes "one half could not read nor write, and the other half read a little only."

A second question of considerable interest is referred to in the report. It is this. "Is there a demand for education on the part of the parents throughout the country districts?" To this question the answer is given in the affirmative. The rural populations, so say the Commissioners, "of every class, appear to be aware of the advantages of education, and in different degrees, to desire that their children should be educated. To this there is no exception. The poor Irish immigrant, the Highland crofter in Ross and Sutherland, the weaver of Maybole, or the fisherman of Cellardyke, as classes are all actuated by an appreciation of the benefits of education, and would gladly see their children better able to read and write than themselves. There is a real, intelligent, practical desire among certain classes, that results in the actual education of their children, and there is a vague, inactive wish among others that their children should be "scholars," which never gets beyond a wish and which results in their growing up but little better themselves. Among the fishing population of Banff, Moray, Ross,

and Sutherland, ignorance was notorious. In Fife ignorance was not so manifest, but the children were exceedingly rude, noisy, and disorderly in school, and were utterly void of all respect for the master. In the Parish of Larbert the ignorance of the iron-workers was extreme. There was no recognised school belonging to the Carron Works. Church Schools, however, aimed with considerable success to spread education in the district. Among carriers, toll-keepers, and shepherds, there was shown a great desire that their children should be educated, and in several cases education was procured at great personal sacrifices by shepherds for their children. Among village tradesmen there was evident a real demand for education, and in most schools the children of this class were regular in attendance and did well in school. Among such also there was a demand for the higher branches of learning, such as drawing, French, music, and the more elaborate kinds of needlework and knitting.

One instance worth mentioning is given in the report. In a remote district in the Highlands, with a widely scattered pastoral population of about 200, there was a comfortable little country school with a roll and attendance of fourteen. The money requisite for the building and teacher's salary had been collected by the innkeeper, a popular and benevolent man, by levying a sort of blackmail on the visitors, sportsman, and others who came to his inn, and upon the gamekeepers and leading shepherds, and even the ghillies. . . . By these means he gained his object, and has filled up a great want in the district, as there is a young population growing up which will supply a fair attendance for some years, and which, but for this means, would have been without any school.

In the 133 parishes and districts selected out of the seventeen counties, there were found to be 60,124 children between three and fifteen. The results at which the Commissioners

arrived after a careful investigation into the state of education in the 133 parishes selected out of the seventeen counties in Scotland, are first of all, that the supply of schools in the country districts is not inadequate to the demand for education, as advantage is not fully taken of the accommodation provided. Accommodation, however, was provided for 41 per cent. of the children in the districts visited by the Commissioners, and apparently no demand for their education. A few districts were found destitute of all school accommodation. Many places had very insufficient school houses, and many were inconveniently placed for the parish. In some districts there was an inordinate crowding of rival schools. The total absence of infant schools was found to be a great drawback. Very young children could not be sent to the ordinary schools.

Defective organisation and distribution of the school buildings are put down as one of the chief causes of the bad attendance of the children, and consequent ignorance of the people in certain districts, such as Easter Ross and Stirlingshire. But such defects only partially account for the fact that 55 per cent. of the children in country districts were not at school. Other causes must be looked for elsewhere. These are found in the circumstances of the parents on whom the attendance of their children at schools primarily depends. Irregular attendance must be traced for the most part to the apathy and carelessness of the less educated of the parents. In some cases, however, poverty is the cause of this unfortunate state of things. Parents with large families and very straitened means are compelled to send their children to work to earn a little for the upkeep of the family. This is specially felt in rural districts. It is interesting to note at this date, when Free Education is so universally enjoyed in Scotland, that the Commissioners say that direct payment of fees did not appear to have much

effect on the attendance of the children. The Parochial Board paid for all whose parents are on the roll, and in many cases there were small local endowments by which the fees of the industrious poor who cannot afford the money are paid. In other instances there are funds in the hands of the kirk sessions to meet such cases, and generally speaking the schoolmasters are not exacting in their demands.

In a few cases children were kept from the school for the simple but characteristic Scotch reason that parents would not come under any feeling of obligation or gratitude to any one for the support of their children. This feeling was stronger in the Lowlands than in the Highlands. The very fact that parents had fallen into arrears in the payment of fees led them to keep back their children from school.

"There are," said the parochial teacher at a village in Midlothian, "a good many parents who do not send their children to any school. I could name some almost at my doors. They may send them for a short time, then the fees get into arrears, and the parents are ashamed to send their children when they have not paid for them."

"Some children may be kept away from school," said the parish teacher at —, in Dumfriesshire, "by the fees. They are 2d, 2½d, and 3d a week. It is more that they are ashamed of arrears, than that they have not, some time or other, the money to pay."

One of the subjects which naturally exercised the serious consideration of all interested in educational matters was the poor attendance of the children at school, especially of the lower orders. How could the attendance be increased? The majority of schoolmasters were of the opinion that compulsory education would prove a drastic remedy. Legal compulsion would alone bring careless parents to a sense of their duties. This view was shared by a large number out-

side the scholastic circles. Others who had studied the question were of opinion that if some education test was imposed, preventing any young person from earning wages until he could read and write, matters would very soon be put right. Such education tests were in operation in many manufacturing districts, in coal mining localities, and worked with satisfactory results. In certain districts where the Milne Bequest was enjoyed, gratuitous education was accompanied by excellent results, and its wise distribution acted as a wholesome incentive in keeping up the steady attendance of scholars at the schools. Still it is well known that gratuitous instruction has its drawbacks also. Parents are prone to lay little value on what they pay nothing for, and fail to insist upon their children giving the regularity of attendance which is absolutely necessary to secure the best results.

The influence of prizes have in many places acted as a wholesome stimulus among children of a certain order, but in the long run such a stimulus is at best partial, and only affects those who may have a chance of winning them. In old parish schools much depended on the minister's influence in procuring regular attendance. If the minister was an active, faithful, and conscientious man, going about his parishioners, using his personal influence, and exercising with discretion his ministerial authority, and enforcing the need of a sound education on the part of the children, it universally followed that the schools were well attended, and the youth of the district properly educated. To a large extent the schools were what the ministers of the parish made them.

But if the minister's influence was so directly felt in upholding educational interests in the parish, that of the schoolmaster was paramount. If he was a poor, indolent fellow the school invariably declined and was bad, but if he

was active, painstaking, and capable, the school without fail prospered. Quite apart altogether from his real qualifications as a teacher, the schoolmaster has a great deal in his power to ensure success and prosperity to his school. If he is a man of a good character, faithful, hard-working, and lays himself out to train the minds of his pupils, parents come to regard him with respect, they trust him and see to it that their children give regular attendance at school. On the other hand pupils soon come to know the man who is interested in them, a bond of confidence is established, which inclines them to a cheerful liking for instruction. The more education increases and prevails, the more it will be esteemed and loved for its own sake, and the better parents are instructed and enjoy the blessings of a liberal training, the more they will insist and see to it that their children enjoy the same privileges and advantages.

Parochial System.

In the seventeen selected counties, 133 parishes were visited by the Commissioners. In all these were 484 schools, of these 484 schools 130 were chief parochial, 26 were side, and 8 were heritors' girls' schools. These schools, 164 in all, were all supported by an assessment on the heritors in the respective parishes, and represented the full working of the parochial system.

Accommodation was provided in these schools for 14,657 children. The total number on the roll was 12,822, or 21 per cent. of the children between the ages of three and fifteen in the 133 parishes. The total number of children on the rolls of all the schools was 33,451, so that if the number on the rolls of the Parochial Schools be deducted from this total, it will appear, say the Commissioners, "that there are 20,620 children, or 62 per cent. educated at schools having no connection with the parochial system,

and 45,467 children, or 75 per cent., between three and fifteen living in the districts, for whom no parochial system accommodation is provided. From this calculation it is obvious, if there were any doubt upon the subject, that the parochial system is inadequate to meet the educational wants of the country, and that some extension is imperative."

From the reports it appears that 69 per cent. of the buildings in the chief Parochial Schools in those counties were good, 35 per cent. of the side-parochial school houses were bad. The teaching in the chief Parochial Schools was considered "very good" in 6 per cent., "good" in 45 per cent., "fair" in 29 per cent., "indifferent" in 13 per cent., and "bad" in 7 per cent. In the Heritors' Girls' Schools, 38 per cent. of the buildings were good and none bad. The state of the teaching in the various schools was generally very unequal. Taken all round, good and bad together, the Parochial Schools could not be said to rise much above an "average mediocrity." The teaching on the whole might very easily be improved. "What is wanted," says the report, "is Government inspection, strictly applied to every school in the country, and part of the teacher's annual salary depend upon the result of the inspection." Only 41 of the parochial teachers were certificated.

In considering the general system of management in the Parochial Schools, the first thing to be considered is the election of schoolmasters. Generally speaking the election lay with the minister and heritors of the parish, after the candidate-elect had undergone the Presbytery examination. On the whole, it may be safely affirmed that these examinations were inefficient, and that many managed to pass who ought to have been rejected. In 1861 an Act was passed, placing the trials of candidates in the hands of the University examiners who were proficient in such work. This

Act produced most beneficial changes and gave satisfaction in its dealing with the appointment of parochial teachers. The management and superintendence of Parochial Schools were vested in the hands of the minister and heritors nominally, but as a matter of fact the minister assumed the place of manager. As a rule heritors did not greatly concern themselves with scholastic matters. Many of them resided little in the parish, and handed over their responsibilities to the factor, who often grudged what little was demanded of him for the better provisioning of the schools. Before the Act 43, George III., 1861, was passed the Established Church Minister was recognised universally as the manager of the Parish School, and the school was considered as exclusively connected with the Established Church. This Act of 1861, however, threw the Parish Schools open. They were no longer necessary adjuncts of the Established Church. Masters could be chosen connected with other denominations, and the Parish Minister lost his exclusive control over the school.

As regards the subject of Presbytery examination, the Commissioners speak with perfect frankness. As a test of the educational advancement of the schools they consider them perfectly worthless. This opinion, it seems, was shared in by many of the teachers and by some of the clergy and heritors. One parish teacher, whose school was one of the most efficient visited, put the subject in this way to the Commissioners :—"Local inspections and Presbytery examinations cannot be honest, and are very disheartening to a good man. He knows he gets just the same measure of praise as one who is recognised by all who knew anything of the subjects as indifferent and incapable." All, however, agreed that though not testing as an examination, "the Presbytery visit was a good thing for the school and a pretty sight for the parents." Government inspection, on

the other hand, gives a real stimulus to the teacher and to the training of the children.

Buildings.

The result of the Commissioners' investigations as to the condition of the buildings in the chief Parochial and Heritors' Girls' Schools was, on the whole, favourable. 69 per cent. of the one and 38 per cent. of the other were considered "good;" 11 per cent. and 50 per cent. respectively "fair;" 11 per cent. and 12 per cent. respectively "indifferent;" and 9 per cent. and 10 per cent. "bad." The effect of Government inspection of the schools helped greatly towards the improvement of school buildings. By threatening to withdraw the grant when a school building was insufficient, the ventilation bad, and the rooms too small, heritors were compelled to take steps to remedy such a state of matters and to bring the buildings within the requirements of the Privy Council. The best buildings found by the Commissioners in the counties visited by them were in Sutherlandshire, in the Duke of Buccleuch's County and on the Earl of Aberdeen's property. Generally speaking the buildings were best where one heritor was responsible for the parish. When there was a divided responsibility, there was the greater difficulty in securing the co-operation of the heritors with the minister, and consequently the parish suffered.

The Commissioners found several parishes where the buildings were wholly inadequate, and no attempts were being made to improve them. Various reasons were given for this state of things, such as that the heritors were non-resident or in minority. In some cases it was stated that denominational feeling was the cause of the unwillingness of heritors to improve their school buildings. The state of the law regarding Parochial School buildings aggra-

vated the position. It was vague and undetermined. By 43 Geo. III. c. 54, sect. 8, confirmed by 1 and 2 Vict. c. 87, it is enacted that in every parish where a school house and dwelling house and garden ground have not been provided pursuant to the Act of 1696, the heritors shall provide these accommodations, and that the school house and schoolmaster's house shall be maintained and kept in repair, or if necessary, be rebuilt by the heritors. By sect. 9 jurisdiction is conferred on the Quarter Sessions to compel implement of the obligation imposed on the heritors by sect. 8 to provide accommodation. But doubt has been raised whether the 9th sect. confers on the Quarter Sessions any jurisdiction to enforce the other obligation imposed by the same section to repair the buildings, or whether that obligation is not rather to be enforced in another Court. The state of the law, upon the subject being so undetermined, the Act became a dead letter, and parishes continued to suffer the consequences.

Defective Discipline.

Referring to the discipline of the schools, the Commissioners have a very doleful and dark report to give. It certainly does paint the morals and manners of country children in Scotland in very sombre colours. The words of the Commissioners we quote verbally. "Nothing strikes a visitor to the Scotch schools so much as the want of organisation and defective discipline, which prevails to a very great extent. Some, of course, are much worse than others, and uninspected schools are greatly below inspected in this respect. We found a large number of schools where it was impossible to carry on the work of examination until half of the children were dismissed, and in school they were constantly disorderly and careless in their appearance and manner. They lolled about the benches, sat and stood with their caps on their heads and their hands in their pockets,

talking to each other and playing tricks upon their neighbours. In the playground they were very rough and unmannerly, and not unfrequently indecent, and all these minor immoralities were unchecked by the teachers, who seemed to consider they had nothing to do with the civilization of the children or the formation of their characters, but that the work was done when they heard them say their daily lessons in the schoolroom."

CHAPTER XVIII.

NOTICE OF PARISH SCHOOLS IN INSPECTORS' REPORTS—

KIRK SESSION AND BURGH RECORDS.

EDUCATION IN THE HIGHLANDS.

IN the report on the state of Elementary Education in the parishes of Aberdeen and Fordyce, issued in 1842 by Mr John Gibson, H.M. Inspector of Schools, we gain some knowledge of the state of parish schools during the first half of the present century. This report is interesting as being the first educational report published after the appointment of Government Inspectors. We cull a few extracts from this report. "The Parish Schools," says Mr Gibson, "are in general commodious and substantial buildings—one, that in the parish of Nigg, stands in a low and unhealthy situation, and is both damp and ill-lighted—that in the parish of Ordiquhill, is in bad repair—those in the parishes of Skene, Fintray, Newhills, and Ruthven are too small for the accommodation of those who resort to them. In the last of these the atmosphere becomes from the crowded state of the apartment, and in spite of the adoption of every expedient to prevent it, of the most disagreeable and noxious description." So much for the state of the buildings.

In reference to the masters of these schools, he goes on to say, "I examined sixteen parish schools. The teachers are, generally speaking, highly accomplished men. Eight of them are preachers of the Church of Scotland, five students of Divinity, and the remaining three have gone through a complete course of study at the University of Aberdeen."

Fordyce.—"This parish is tolerably well supplied with

educational means. The Parish School Master enjoys peculiar advantages, and the consequence is that the education here given is of a higher kind, and embraces a greater range and extent of subjects than is usual."

Buckie.—"I have not met any district more lamentably deficient than this, both in the extent, nature, and efficiency of its educational means. No attempt seems to have been made by those whose duty it is to attend to the wants of the population to supply them with good schools." The heritors seem to have done nothing.

Cullen.—"This parish is in a good state. There was actually present in the schools on the day of my visit 354 pupils out of a population of 2652, being nearly one-seventh of the whole population. In Cullen proper there seems to be a good supply of educational means. The efforts of those interested in the superintendence of education in the district required to be directed, not so much to the extension as to the systematizing and improvement of the existing means. Care should be taken that the provinces peculiar to the infant, industrial, parochial, and adventure schools, should be held perfectly distinct and not encroached upon, and every means should be used to encourage, and if necessary, to assist the teachers in making themselves acquainted with the methods adopted in our best schools."

Banff.—"This parish is tolerably well supplied with educational means, but a great improvement might be effected in their disposal. Here, as in almost every other place, there were few evidences of such organisation as would secure the effectual training of the pupils in each department."

Report by John Gibson, H.M. Inspector of Schools, on the State of Elementary Education in the Presbyteries of Haddington and Dunbar.

"I examined," says Mr Gibson, "27 Parochial Schools in these Presbyteries. The attainments, experience, energy

and skill by which the teachers of fifteen of these schools are characterised, entitle them to be ranked as first class. All these gentlemen have received a liberal education, most of them have gone through a complete literary and philosophical course at one or other of our Scottish Universities, and some of them in point of education and general accomplishment would reflect honour upon any profession. In all these schools the monitorial system or some modification of it exists, and the explanatory method is in all of them vigorously, systematically, and successfully practised. Indeed the whole business of the schoolroom is efficiently and energetically conducted."

In answer to Question No. 77—"State your opinion of the teachers as respects their attainments, character, and method of conducting the school" the following answers were returned:—Cockburnspath—"The school on the whole is well taught." Athelstaneford—"In attainments, Mr S. is respectable, but it is to be feared not active in the discharge of his duties." Bolton—"Upon the whole favourable." North Berwick—"Unfavourable." Dirleton—"Favourable." Dunbar—"In all respects good." Garvald—"Inefficient." Gifford—"Favourable." Gladsmuir—"In all respects favourable." Haddington—"My opinion of Mr Henderson in these respects is very high." Humble—"In all respects favourable." Innerwick—"The school is not in a very efficient state." Oldhamstocks—"The school is in an unsatisfactory state." Prestonkirk—"In every respect favourable." Prestonpans—"In all respects favourable." Spott—"In attainments fair, highly respectable in character, and school in good condition." Stenton—"School admirably taught." Salton—"In every respect highly favourable." Pencaitland—"Upon the whole favourable." Tranent—"In every respect highly favourable." Tynninghame—"Upon the whole very favourable." Whitekirk—"In

every respect favourable." Yester—"I entertain a very high opinion of Mr M. in all these respects."

In the *Annals of Colingsburgh*, by Dick, we find that educational matters had received much attention in that old parish. In 1656 the kirk session resolved to build a school at Rires, and they began to lay aside two shillings each Sabbath for the purpose, and certain fees were paid to the teacher to carry out the object in view. The earliest teacher mentioned in Colingsburgh was William Petrie, who witnessed a charter in November 1702. In 1726 the heritors, with the consent of the minister, resolved that the Parish School should be kept at Colingsburgh from the 1st October to the 1st March in each year, and in Kilconquhar from 1st March to 1st October, "there being an house in the town of Colingsburgh for a schoolmaster belonging to the parish and a great many children in the said town not well able to come to Kilconquhar in the winter time on account of the hazard of children's lives upon the loch when frozen." The heritors then assessed themselves at fourteen shillings Scots on each one thousand pounds of valued rent, and the schoolmaster's salary is fixed at 100 marks. At Kilconquhar in 1640 it was resolved by the kirk session that "all the poor children should be sent to school and paid for out of the collections," and in 1733 "it was required that those paid for should attend the public school unless they were unable to travel to it." In 1697 it was resolved "that a school with a house for the teacher should be built out of the vacant stipend for 1689-90, which was then only paid up."

Dunfermline.—A minute in Dunfermline Kirk Session Records notes that on "this day, the 2nd May 1647, the session, considering the great ignorance of children and the youthe of this parochie, especially of the poorest sort, for lack of education at schools, their parents not being able to sustain them thereat, whilk occasions grosse ignorance

and great increase of sin following thereupon, therefore the kirk session has thought fit that schools be set up in the several quarters of the landward of this parochie, especially in these parts that are remotest and stand most in need thereof and fittest for the same, and that men or women teachers be sought and provyded thereto, recommending the same to the care and diligence of the minister, elders and others, who are able in those quarters to see the same done."

Duddingston.—From an early period it seems from the Records there were two schools in the parish—the one situated in Wester Duddingston, the Parish School proper, under the management of the minister and heritors, and the other in Easter Duddingston, under the charge of the kirk session. The earliest of the schoolmasters of the Parish was John Lin, who taught from 1631—1662. From the old Records in the Register House, we find that in his time the parish was provided with a new school house, evidently a plain thatched building. For over thirty years the register of births, deaths, and marriages now preserved in the Register House are in Lin's handwriting.

Easter Duddingston School, under the care of the parish kirk session, is also mentioned in the Records. In 1714 William Brown was teacher. In 1715, John Dobby having satisfied the session of his "capacity to teach English and writing" they "doe constitute him master there, for which besides the ordinary wages from the scholars, he is to get fourtie merks of sallary yearly from the session, commencing from Martinmas last." This school, amid many struggles, continued to exist for at least a hundred years after the above-mentioned date, although the salary of the schoolmaster had all along been most inadequate and hardly sufficed for the bare necessities of existence, for we find in 1845 that "the teacher of Easter Duddingston has a free

house and school house with a salary of £5, and £2 6s 8d from the kirk session." In this school none of the higher branches were taught.

The Records of the Presbytery of Ayr give us information regarding the state of education in the southern division of the country from 1633—1646. In 1642 there were Parish Schools in Mauchline, Ochiltree, St Quivox, Dalrymple, Cumnock, and Maybole. Even after the Act of 1646 there was not a school in every parish. In Ayrshire the stronghold of a sturdy and powerful Presbyterianism there were not a few parishes, where no school was established, such as Dundonald, Tarbolton, Craigie, and Riccarton. In Auchinleck there was "no convenient place for a school in respect of the great distance of the parochinars from the kirk, but honest men kept their bairnes at schoole at some place besyde themselves." We find in 1647 the Synod of Fife had under discussion "overtures for promoteing schooles," and in 1649 there was laid before the Synod a report anent the maintenance of schools within the bounds. In this same report it is mentioned that Dunfermline had set up schools in the parish, and that the Presbyteries of St Andrews and Kirkcaldy had "done their diligence." The Presbytery of Cupar, however, had done little in this direction. In 1706 Girvan seems to have had no school. In 1711 the Parish of Dailly was not furnished with a school, the heritors stating as the reason for such a dereliction of duty, "that there was no need of a school in the parish, from the circumstances of it, the houses being far scattered, and there is no accommodation about the Church for the conveniency of the children who are taught."

In 1735 the Records of the Presbytery of Ayr contains the following:—"These who have no school provyded, nor a sallary to a schoolmaster, according to law, and have

taken instruments against the heritors for not doing it, are the Paroches of Dalgain, Riccarton, Kirkoswald, Craigie, New Cumnock, Dailly, Bar, Moorkirk, Auchinleck, Symington, Stair, and Monkton."

As late as 1758, New Cumnock had neither a Parish School or maintenance for a schoolmaster. To such an extent had heritors evaded their duty of establishing a school in each parish that about this time the General Assembly, taking into consideration the neglected state of many of the parishes, ordained that "Presbyteries enquire whether or not a Parochial School be established in every parish in their bounds and where such schools are wanting that they make application to the Commissioners of Supply for having Parochial Schools, with legal salaries, erected in every parish as law directs." The extreme poverty of many of the heritors about this time accounts to a large extent for such educational neglect and the evasion of the Acts of Parliament anent schools.

In 1616 an important proclamation was issued by the King's Council, directing that every parish "where convenient means may be had for entertaining a school, a school shall be established and a fit person appointed to teach the same upon the expense of the parochinaris, according to the quality and quantity of the parish." In 1625 the King was informed that the proclamation of 1616 had not been put into execution. He therefore wrote to the Bishops intimating that this neglect should be remedied. In the following year, 1627, an order was transmitted to the several Presbyteries instructing the ministers to make a minute and accurate return of the various Parish Schools within their bounds. These returns throw considerable light on the state of education at the time. A very common entry is "no school in this parish although there is much need of one." In the case of Greenock there is this interesting remark, "for a

schoole there is greit necessitie, in respect it is far distant from touns, neir adjacent to the Hiellands and great popilnes of people. Of Shapinshay, in the Far North, the report says "na schoole in the paroche nor never was, becaus the people are puir laboureris of the ground, thairfor are content that thair bairns be brought up to labour with thame." Of Mordington the return is "there is greit necessitie of ane skule, for not ane of the paroche can reid nor wryt except the minister." In Ednan there was a school, but it was very poorly attended, and "maist part of the parentis is not able to pay thair school waidges." Many other parishes were in the same unfortunate position. No Parish Schools had been set up, no stent levied, the heritors refusing to do anything, and any little education enjoyed in the district was secured by the voluntary rating and goodwill of the parishioners.

In summing up his report on the state of education in the Hebrides in 1866, Sheriff Nicholson alludes in a few sentences to the inadequacy of the Parish School system for such a scattered district. Taking into consideration the physical characteristics of many of those vast Highland and Island parishes, and their enormous extent, he confesses that no possible modification of the parochial system could meet their educational wants. If the heritors of such parishes had been compelled to build even as many as half the school houses required and support half the teachers, the burdens on land would be intolerable. "Accordingly," he adds, "no one thinks of maintaining that the Parish School system, admirable as it is, has supplied or can supply the wants of the Highlands and Islands." Out of the twenty-six parochial school buildings in the districts visited only twelve were good and well furnished, while the house accommodation was generally within the strict limits required by law, consisting, in the oldest ones, of "not more

than two apartments, including the kitchen," and in those of the next period of three rooms. In general it was found that Side Parish Schools fared badly, and were miserably provided for. By the Act 43, George III., cap. 54, heritors were exempted from providing school houses for more than one school, or house accommodation for more than one teacher, accordingly educational interests have greatly suffered in many extensive parishes.

The difficulty of removing a schoolmaster on the one hand and getting accommodation on the other was exemplified in the case of Kilberry, where, for fully twenty years, the school was closed owing to the refusal of the heritors to provide proper school accommodation and a house for the teacher. The Parish School of Ardrishaig, one of four schools connected with the civil parish of South Knapdale, was vacant for about twenty years for want of accommodation and the refusal of the principal heritor to provide a living for the schoolmaster.

On the other hand several Principal Parish Schools have suffered severely by the Act of George III., which provided that in the case of very large parishes with a scattered population, heritors might divide the school stent among several schools in the district. Examples of this impoverishment of Parish Schools were Torosay in Mull, South Knapdale, Kilfinan, Kilmichael, Glassary, and North Knapdale.

As to salary, few of the Parish Schoolmasters in the Hebrides and North-West Highlands received more than the minimum salary of £35. The highest salary in the Hebrides was that of South Uist, £50. The fees were in most parishes of very trifling amount. The schoolmaster seldom held any other office. The character of the teaching in these schools is described on the whole as good. Some were even excellent, and only a very few indifferent

or bad. Classical and higher branches were not so much sought after as in former times, there being a greater wish for a commercial education. One of the greatest deficiencies was felt to be the extreme difficulty in getting rid of an inefficient teacher, on account of either old age or any other cause. "Dread of incurring expense and uncertainty as to the legal grounds for removal from office," being the general excuse for doing nothing.

For the most part, owing to the non-residence of heritors on their properties, the election of schoolmaster lay with the parish minister, assisted by the factor or factors. The minister was the principal superintendent of the school. As a rule the minister took an active interest in the schools, and with the best effect. Comparing the old parish schoolmaster with that of say the opening decades of the nineteenth century, it would appear that the teachers of more modern date were inferior in culture to those of the older race. It, however, must be kept in mind that the parochial master of last century and a part of this one, was a man with a complete University course, had a degree, and was a licentiate of the Church. The same could not be said so generally of the parish schoolmaster in 1850—1870. Then in the old times the salary of the schoolmaster, though not large, was fairly ample, whereas the great advance in the cost of living, his stipend as parochial teacher became ridiculously inadequate, and kept back the old stamp of men from taking office.

Taking everything into consideration, and comparing the actual wants and demands of those parishes in the Western Isles inspected by him, and the means provided for their educational benefits, Mr Nicholson concludes that there was urgent need for public interposition. Something would have to be done if the rising generations were to be saved from ignorance. The English language would have to be

more efficiently taught. A uniform system of education would have to be adopted in all the schools, better school buildings erected, more comfortable houses for teachers reared, and a higher standard of proficiency demanded on the part of all those who would aspire to the position of headmasters of the parochial schools.

The success of the parochial system of education in the Highlands would probably have been greater and more immediate if the Privy Council, in ordaining that a school be planted in every parish, had not made it too apparent that one of its principal objects in so doing was the abolition of the Gaelic language, which it declared to be one of the "chiefest and principall causes of the continuance of barbaritie and incivilitie among the inhabitants of the Isles and Highlands." The order of the Privy Council for the establishment of a school in each parish was passed in 1616, and confirmed by Parliament in 1631 and 1641, but in many Highland parishes it was not given effect to until long after the troubles of the 'Forty-Five.

CHAPTER XIX.

NOTICE OF PARISH SCHOOLS IN CHURCH RECORDS OF THE SIXTEENTH, SEVENTEENTH, AND EIGHTEENTH CENTURIES.

CHURCH OF CULLEN—Foundation Charter, 1543 :—"Qui-
quidem prebendarius erit semper sacerdos bonæ vitæ, sancte
conversacionis, in gregoriano cantu et discantu doctus, in
grammatica bene eruditus ut possit annuatim in burgo de
Culan regere et docere scolam grammaticalem ordinariam."

1624, Aug. 4.—Johne Jack in Gollachy summondit (be-
fore the Presbytery of Fordyce) for continewing in dis-
obedience and teaching ane private scoole without any trial
or admittance. This Johne Jack adhered to the Romish
Church.

1624, Aug. 24.—Johne Jack, pretendit schoolmaster in
Gollachie, comperit and being askit quhy he had intrudit
himself in the office of a schoolmaster, being ane Papiste
without testimonials given to the Presbyterie, he could not
answer nothing except ane naiket testimonie of the place of
his last residence. He is discharged from exercising of anie
poynt of ane schoolmaester, or receiving of other mene's
bairns vnto sick tyme as he compeir before the brethrein
and gef ane triall of his qualificatione and confession of his
faith.

Fordyce—Feb. 7, 1627.—The Presbyterie, considering
the incommodious defect of the Grammar Schoole and
seminarie of learning within the parochin being the very
heart of a country and was in vse before now through the
iniquity off tyme vacant of ane schoolmr. and reader at the

said kirk most earnestly desyrit the minr. and elders as they vald answer to God to provyd tymously for the maintenance thairroff qlk they all promisit to doe.

1631, Aug. 25.—Dumbennand—Anent the helper to Mr Johne Annand Muir, it is ordained that he have ane honest man to be his schoolmaster quho may helpe him per vices, and to that effect the said Mr Johne is ordained to give him out of his owne stipend, 50 merks, qlk he promised to doe, and for the parochiners he was ordained to prosecute the Act of the Court of Strathbogie wher it wes condescendit with advyse and consent of the Marques of Huntlie that eweri pleught of old sould pay ane firlof of wictual or 20s. to the maister.

1648, June 21.—Botriphnie—Mr James Rany, scoolm. censured, was somequhat remiss in his attention of the scoole and to quyt frequenting of taverns.

1651, Oct. 2.—Essil—The minister have enquired if thir was a schoole in the paroch, and finding that ther was none he did seriouslie recommend it to the elders that they should think upon some settled course how a schoolmaster should bee maintained, considering the great necessitie ther was off a school for the training up of young ones both in humane and divine literature, which the elders taking into consideration, did without a contrary woyce agree and condescend upone aucht bolls wictuall to be given per annum to a schoolmaister, wheroft the old paroch should pay four bolls to bee stented be Arch. Geddes and Mr Gordone, and Garmonth, Coskie and Mathie Mill, which is now adjoyned to the said paroch, should pay the other four bolls, and to be stented bee David Dunbar and All. Andersone. The minister and elders, after deliberation, considering that the schoolmaister's benefit will not be great for the first half year, because of the paucitie of children that will come at the first, being the winter quarter, they have resolved to

give fyive bolis the first halfe yeir. The minister is desyred to enquire for a schoolmaister to give a count of his diligence to the next meeting. The school is appointed to be kept the winter season at Garmoth, and the summer season at the Church.

1654, Sep. 10.—Essil—The minister desyreing that Mr John Dune, schoolmaister, being clerk to the sessione, should be removit in respect he had something to speake relating to him, after his removeing, the minister did declaire that he judged him unfit to be a teacher of young ones, not only in regard of his cairlesnes in attending upon his chairge, but also in regard of his foolishe and unseemlie cariage in those places which he frequented, which gave occasione to suspect that he shuld be more scandalous if he stayed longer. It was unanimsly concluded that the said Mr Johne suld be presentlie dismissed.

Sep. 24.—The sessione knowing of no other for the tyme, and knowing Thomas Innes in Garmochie to be of a sober dispositione and exquisit in musick, both for taking up of the psalme in the church, and for instructing young ones in that art (if anie desired) they did all unanimously condescend to agree with him till Whytsunday next agane which tyme, God willing, one might be provided able for the teaching of the grammer.

Oct. 29.—Given to George Innes, sone to Andrew Innes in Elgin, who was now going again to the College, and his father not being able to maintain him, 30s.

1652, Aug. 1.—Grange—Conveanned minister and elders and after envocation of God's name, the minister having signified to the session that he had broght a man to be schoolmaster, the session desiring to see the man if he had a testimoniall from his former residence, which the minister told that he sene himself, yet the man being called produced a testimonial from Abredeine testifieing of his honest

lyff conversation in former tymes, which testimoniall was recepted in the session. Then the minister asked him if he would undertake to teach the school a quhill till he were admitted and approven by the Presbytery, which he willingly undertak, and the quhol session by unanimouse consent and assent by the heritours did condescend to pay him yearly a firLOT of meal of each pluch lands which was within the parochine of Graing, and yearly 40 merks money of the church goods togidder with casualties of baptisms and marriages, and the minister exhorted the elders in their severall quarters to see him well payed, which they promised to do, and he was admitted to his charge for probation.

1654, Nov. 19.—Rothiemay—Mr Robert Gordone entered schoolmaster and session clerk. Agreement with him, 40 merks per annum, with the baptisms and marriages. The schoolmaster to receive 13s 4d quarterly for every child born in the parish, and 20s for every child who was not the son of a parishioner, and a chamber for to lye and study in besyd his school house, to be upholden at the parish charges.

1685, Mar. 17.—Grange—Visitation of the school.—The visiting of the school was done with some formalatie wherein all were commended and encouraged, except George Ogilvie, who was severely rebuked for his extravagances. Playing at the football was forbidden. Every one was ordered to contribute for fire in cold weather, and such as were deficient to be precluded the benefit of the fire till they contribute. Parents were exhorted to keep their children more close to school, such children as were or should be “refractorie to discipline or good order to be exemplary punished, and unless they be obedient and submit to be discharged from the school.”

1660, Feb. 26.—Essil—There was a great regrate made concerning the want of a schoolmaster among us, and the

minister declared that he had been using what diligence he could to find out one to instruct the young ones, but all to no purpose, except that there might be some larger provision for ane encouragement to ane able young man. The Laird of Innes desired that all concerned might be advertised and a meeting appointed.

Mar. 2.—The minister has hope of ane young man, Mr John Adamson, newlie graduat at the last Lambas.

Mar. 19.—The former stent on the paroch for the school extended to 10 bolls victual, whereof 4 bolls were payed yearlie out of the old paroch, 4 bolls out of Garmouth, and ane boll out of Mathemill and Coskie, and the minister did voluntarlie condescend for the upholding of the school to pay ane boll. Five bolls now to be added by several in the parish.

July 15.—It was regrated that Coll. Innes, his tenants had given nothing of their stent to the schoolmaster. Himself being present in session declared that the cause of it could not be helped, but how soon the Lord brought victual to their hands he would cause them satisfie.

1676, Jan. 19.—Boyndie—Mr Wm. Simsone, schoolmaster at Inverboyndie, being lawfully chosen by those who have power, viz., the Laird of Boyndie, the minister of session thereof, to officiat as schoolmaster, precentor, and session clerk, and being recommended by the minister, the brethren did prescrive him to have one short oration *in laudem grammatical* and to expose and analyse the 15th Odde lib. I. of Horace, and this after the said Mr Wm. had taken the oath of alledgance and canonical obedience according to the Act of the Bishops and Synod.

Feb. 17.—The Lord Bishop gives him a recommendation to the Lords of Counsell and Sessione that he may have the ordinarie allowance of schoolmaster settled upon him.

1684, July 16.—Fordyce—Order from the Lord Bishop

to the Presbytery for visiting the Grammar School in Fordyce.

Aug. 13.—Heritors and others appoynted to attend. All those present gave Mr George Brown, schoolmaster, a good testimonie and declaired he had more need to be encouraged than rebuiked. The scollars gave reasonable proof of their proficiency except Adam Abercrombie, who runs from school, and Thomas Grant, a boy six years of age, both which are two of the six who enjoy the benefit of Reedhythe's burses. The schoolmaster was exhorted to be painfull and diligent in his calling, some at a considerable distance wer offended with him for the small proficiency of their children. He answered that it was very well known what divertisements he had the last winter by preaching, catechising, and visiting the sick in the tym of Mr James Stewart, parson of Fordyce, his sickness and the extraordinary panis he is every year att in collecting the victual appoynted for him in small parcels from the severall tenents within the parochin which have been both great hinderances to the thriving of the school and the proficiency of the children committed to his cair, which he desired might be demonstrate to the Lord Bishop, by whose authority the heritors might be perswaded to cause their chamberlanes or millers collect the victual and delyvere it to him together.

1729.—Rathven—Mr Wm. Symon is to be employed at Broadley as schoolmaster and catechist, with £6 salary out of the Royal Bounty, besides what he is to get from the S.P.C.K. Mr W. Symon is to have £5 sterling of salary from the society, and he is to catechise the Sabbath afternoon and upon the Monday and Saturday each week, and to attend his school punctually the other four days, and he is recommended to pitch upon some of the scholars most fit for keeping the school together and managing the same when he is catechising.

1732.—The Presbytery are informed that Mr Simon, master of the Charity School at Broadley, is employing himself in merchandising in victual, whereby he is withdrawn from his proper business.

Aug. 9.—Mr Symon compeared and owned that last year he went with some meal to Inverness. He is rebuked.

1734.—Mr Symon, schoolmaster of Broadley, admonished, because the register of that school was much torn and lacerate, he says, by the rats.

1736.—Mr Anderson, schoolmaster at Rathven, the Presbytery have good reason to believe does not attend upon the teaching and instructing youth as his office of being schoolmaster obligd him to do, but was much advocat by his having taken up a publick change or alehouse. The Laird of Buckie and Mr Gordon of Birkenbuss said they had nothing to object in Mr Anderson doing this, seeing he had a small family, but Mr Letterfarry said that in regard Mr Anderson had a legal salary, stented and payd by the heritors, that it was a reflexion upon the parish and a loss to the school to have their schoolmaster keeping a common alehouse, the Presbytery are of opinion it should not be tolerated.

In the *Educational News* of December 13th, 1890, from which I have taken the foregoing extracts, by the permission of Dr Cramond of Cullen, there is reference made by the same writer to the State of Education in Cullen about the beginning of the present century. "Education," he writes, "was in no very advanced state. John Anderson, one of the few 'politicianers' Cullen could boast of, one day asked the minister what he thought of that proposal in Parliament for the extension of education." "I think na muckle o't. I tell you what it is," says Mr Innes, "if the working-man had mair education he wouldna be sa easy guided." The Grammar School fronted the street adjoining

the churchyard. The school in 1812 had three windows in front and two behind, the latter overlooking the churchyard. Inside were four double desks, each about twelve feet long. The boys sat at their desks *vis-a-vis*. The desks were sloped, there being a flat part on the top for holding ink-bottles. The master's desk and the fireplace were at the north end. Dame's Schools then flourished in the town, and only after scholars had completed the curriculum of Meggie Mackenzie or Betty Philip, they were considered qualified to enter the Grammar School. At such schools the course was A B C, Catechism, Proverbs, New Testament, and Bible. Pointing to the letter "e" and getting no reponse, "Fat's i' yer heid?" says Betty. Still no reply. She then puts her hand over the child's eye. "That's e'e." "Fat flee's o'er the kirk?" asks Betty. "A bird." "Na." At last "Kay" is answered. "Fat's below the fire?" This was an easier query, and Betty was soon told it was "s" (ashes) and so on with the rest. This was how Betty taught. The Rev. J. H. Wilson, D.D., Secretary to the Home Missionary Society, London, thus speaks of his early education in Cullen—"Sent first to Betty Philip, I was taught the letters from the A B C of the Shorter Catechism. She was a kind soul and a genial one. Standing by her side, I had to go over "Muckle A," then 'littlea' and 'b and c,' but every now and then she would pull the wire out of the sheath, made of the feathers of a barn fowl, and while going on with her knitting, point to the letters with her spare wire, and now and then call me 'stupid boy.' Ay, but Betty now and then put in a word for the 'Great Teacher,' and such words are remembered to the present day."

The school hours were from 7 a.m. till 9 a.m., from 10 a.m. till 1 p.m., and from 3 p.m. till 5 p.m. In 1676 the salary of the schoolmaster was 10 bolls bear, mortified by Birdshank, 10 merks out of the town's fund, 20 merks from

Tochieneal, and 20 merks from the session, for acting as clerk. In 1740 the Presbytery showed themselves in advance of the age by enjoining that the schoolmaster of Cullen teach a Sunday School, and a few years later we find this duty did not prevent the same schoolmaster from having leisure to conduct a public-house. Here, however, the Presbytery stepped in to prevent conduct so "inconsistent with the office of schoolmaster." In 1801 it was reported to the Presbytery that there was a public school in Cullen "in which Latin, English, arithmetic, writing, and book-keeping are taught, containing about forty scholars. The master of said school also teaches a Sunday School, for which he has a donation yearly from the Earl of Findlater. There are also two schools taught by women, who have from twelve to twenty scholars each, who are taught reading and the Catechism."

In the introduction to the *Records of the Presbytery of Inverness and Dingwall from 1643—1688*, which form the twenty-fourth number of the Scottish History Society, we obtain some information regarding the state of education in the Far North. Early in 1649 a Commission of the General Assembly, sitting at Auldearn, ordered "diligence to be used for the planting of schoolles," and later in the same year a Commission, sitting at Chanonry, ordained that "schoolles be erected in each parish and diligence thereanent be reported to the next Provincial Synod of Ross."

There was in that year no school within the bounds of the Parish of Dingwall, and probably none within those of Inverness, except in the town itself. The first Parish School within the bounds of the Presbytery of Dingwall was Urquhart of Ferintosh. Several attempts were, however, made to have schools planted throughout the bounds of the Presbytery, but without much success.

In 1650 the learned Mr John Macrae "regrates that he

cannot prevail in the matter of planting a school in Dingwall." The Commission thereupon ordained Macrae to summon the magistrates and heritors to appear before the Presbytery. The result was that the heritors of Dingwall declared that it was not possible to maintain a Parish School unless the neighbouring parish of Fodderty joined. After considerable delay and some attempts were made to carry out the laudable object, the matter ended. Not until July 1663 was there any appointment of a schoolmaster for the parish of Dingwall. It would appear from the Church Records that there was no school within the west coast Highland parishes as late as 1688, and no effort was made by the Presbytery to found any school.

Educational interests were better attended to in Inverness Presbytery than in Dingwall. A Grammar School was founded in the town of Inverness soon after the Reformation, and became in after years famous for its efficient teaching of Latin. Another well-known school was that of Petty. So distinguished was it, that the youth of other parishes "flocked to the flourishing institution," and in thoroughness of training it is said to have surpassed even the Grammar School of Inverness. Still it is clear that while a few of the parishes were fairly well attended to, a considerable number of the parishes within the bounds of Inverness Presbytery were much neglected and were without schools, and remained in this condition for thirty years at least after the Rebellion of 1745.

"It must not, however, be supposed," says Mr Mackay in his introduction to the *Records of the Presbytery of Inverness and Dingwall 1643—1688*, "that the youth of the period were left wholly in darkness. In 1675 the ministers and elders of Dores, while admitting that they had no public school, declared that 'severall gentlemen had schools in their own houses for educating and training up their chil-

dren.' In other parishes the same system prevailed, the lairds and large tenants combining to employ some struggling student to teach the children during the College recess. Sometimes the children of the more affluent were sent to be taught at Inverness, Fortrose, or Petty. The result was that during the darkest years of the seventeenth century, a few were to be found in each parish who could read and write and express themselves in English, and that even the humblest classes took to communicating their transactions to writing."

CHAPTER XX.

THE PARISH SCHOOLS.

THEIR CONTRIBUTIONS TO THE EDUCATIONAL LIFE OF SCOTLAND.

It would be a very difficult undertaking indeed to set one's self to the task of saying with anything like accuracy what the Parish Schools contributed to the furtherance of higher education in Scotland. The statistics at hand are not sufficient for this purpose, and the Kirk Session Records which might have furnished the necessary information to guide one to some definite conclusions are unhappily in very many cases lost, or rendered absolutely worthless through mutilation or careless custody. It repays one, however, to search diligently the records that have been preserved by Presbyteries and kirk sessions, or private individuals, and to attempt through the information thus gleaned to state, with some pretence to exactness, the precise influence which such schools exercised in the mental training and education of the youth of our land.

So far as we are concerned with the Parish Schools in the three counties which take the first place in Scotland for its schools and efficient system of education—Aberdeen, Banff, and Moray, we are able to fall back upon the various reports issued by the Dick Bequest Trustees, and to examine what the inspectors say as to the result of careful inquiry into and examination of the schools under their patronage. In the report of 1890, by Professor S. S. Laurie, we have a carefully drawn up statement by him as to the results accomplished by the various Parish Schools participating in

the Dick Bequest, in enabling promising girls and boys who, without the aid from the parochial schools of a higher class, would never have been able to receive any education beyond the rudiments, and who by such training were prepared to pass into higher walks of life and occupy positions of importance and trust in the world.

The substance of his report I will gather up as shortly as the importance of the statement will admit. Within the ten years, ending 31st December 1888, 209 boys went "direct" from the Parish Schools to the Universities, and 156 went to the Universities after a brief stay of from three to nine months at a secondary school, in all 365. This is an average of more than thirty-six per annum from 122 schools in the three counties. But this very satisfactory record is only a part of the high results which such schools can show. Some of the pupils presented themselves for the Medical Preliminary Examination, while a considerable number went forward to the Arts' Bursary Examination, and passed successfully in Latin, Greek, and Mathematics.

Further, the Examination for Admission as Apothecaries' Apprentices (the Pharmaceutical Examination), the University Local Examination (Junior and Senior), the Law Agents' Examination, the Examination for Admission to Training Colleges, and for the LL.A. of St Andrews University have all been sought and passed by pupils direct from the Parish Schools. Taking together these various examinations, along with the University Examination, Professor Laurie maintains that an average of 86·5 boys and girls annually are passed on from the rural schools to the more skilled occupations and the professions. One thing which is of importance to note in such statistics is that the returns given are from rural Parochial Schools, and do not include such towns as Aberdeen, Banff, Elgin, Forres, and

such like. They include, however, Fraserburgh, Inverurie, Keith, and Huntly.

"Now these numbers mean," adds Professor Laurie, "much more than at first sight appears. For every boy or girl whose family circumstances admit of their going forward to the above examinations there are several who are scarcely inferior to them, but who stay behind in their native places to add to the sum of parochial intelligence. A high educational aim in Parochial Schools almost necessitates and certainly encourages the formation of classes beyond the Sixth Standard of the Code. Thus the outstanding success of a few implies the advanced instruction of many."

Regarding the vexed but intensely interesting question—Whether rural Parish Schools are advancing or retrograding in Scotland? Dr Laurie expresses his opinion thus:—"The 'University' subjects have ceased to be taught in a few of the smaller rural schools, and they are either gone or going in schools within easy reach of important educational centres. But in all other parishes the results are better than ever especially in Banffshire. The qualifications for success at the University competition, however, are now higher than they used to be, and poor country boys who twenty or thirty years ago would have succeeded easily, have now increasing difficulty in doing so, and consequently the proportion of country boys entering the University direct from the Parish Schools will be found probably (but of this I am doubtful) to be smaller than formerly. There are, however, many outlets other than the University for clever, well-educated boys, of which ample advantage is taken. The teaching of modern subjects has extended in a very remarkable way, and the number staying beyond the Sixth Standard has also increased. The general conclusion is that the state of the higher parochial education in the three

counties, taken in the aggregate, is at present much more satisfactory than ever it was in the history of the Bequest, especially if we take into consideration the greatly improved education of girls, in which there has been a change amounting to a revolution."

With the view of pointing out the marked progress which has been made in all things pertaining to the training and education of our Scottish youth, and the machinery and school buildings available for such purposes, Dr Laurie quotes from the *Reminiscences* of Dr Andrew Findlater, formerly a Parish Schoolmaster, then headmaster of Gordon's Hospital, Aberdeen, and subsequently editor of *Chambers Cyclopædia*. Dr Findlater, in his *Reminiscences*, speaks of his own school days in Aberdeenshire in 1826, under a teacher who had held office for about fifty years. We have thus narrated a state of things which was unfortunately quite common during the long decades of last century and the first quarter of this one. Speaking of the Parish School in which he was taught, he says, "The dimensions were 34 by 14, and the height of the side walls 6 feet." A portion of the room was partitioned off, "along each side stood a long flat table or desk, with a form attached on each side, so that the scholars sat facing one another. A considerable space was thus left vacant in the middle of the floor, and there stood the master's chair without any desk. The fire burned on an open hearth; there was no flue, the smoke issuing by the usual lum. A part of the schoolroom space was taken up with a pile of peats. The store was kept up by each scholar bringing a peat each morning under his arm. In cases where the father had a cart, a load was sent in the course of the season instead of the daily peat. The floor was of earth and usually well worn into holes. The duty of removing the ashes, kindling the fire, and sweeping the floor, devolved on a censor appointed weekly. The sweep-

ing was most confined to the middle space of the floor ; the dust under the desks was rarely disturbed, and generally lay about an inch deep. The rafters and balks supporting the tiles were naked, the walls were without lath, and so far as I remember, unplastered."

This, we fear, notwithstanding the excellent instruction imparted by many of the teachers, was the general state of the school houses a hundred years ago throughout Scotland. The old records give abundant proofs of the wretched and defective nature of the school buildings. The rooms for the most part were badly ventilated and unhealthy, overcrowded, dirty, and ill adapted for the purpose for which they were used. The school houses were often old stables, old granaries, dilapidated weaver shops, and cellars.

In 1833, Professor Menzies writing of a certain school house in his district, speaks of it as "very shabby, too small, no flooring and no ceiling," and the dwelling house as consisting of a "single small room and bed-closet, no kitchen." Wooden floors were deemed a luxury, and thatch frequently formed the roofing. The state of things was even worse in the Highlands, as the following shows:—"When visiting some years ago, friends in a remote part of the Highlands," writes one, "we remember how the children of the cottars came in the winter mornings to attend school in a small bothy—a building, it need hardly be said, of the most primitive character. Wretchedly built and thatched, it hardly sufficed to keep out the winter storms, while the smoke from the burning peat found its way out by the door and to a small extent through an aperture in the roof, and a feeble light was admitted by a small hole in the wall. The teacher was a most studious youth, whom we found well read in classics and not unacquainted with the higher branches of mathematics." The same tale comes to us regarding even the higher class schools. In 1770 the

master of the Grammar School of Forfar prays the Town Council to redress what would be considered the worst of all grievances to-day—the teaching of the various branches in the same apartment and at the same time, the inconveniences of which are set forth to the Council—“Confusion and indiscriminate reading aloud which greatly impede the scholars’ progress, and deprive their parents and the master of the pleasure and the scholars of the advantage of a more orderly method.” The present apartment is so confined that several boys have been dismissed from want of room, who, as it is with a certain pinch of humour stated, if they had received education, “perhaps might have turned out valuable members of society, but by denial thereof, must remain like a diamond buried in the ground, unpolished by the hands of an artist.”

For the most part the teaching in schools began by learning the alphabet, which in large and small letters was generally found written on the back of the Shorter Catechism, along with a number of syllables selected without any apparent reason. Even to this day, following the old custom, hundreds of catechisms have the alphabet on the covers. When the alphabet was mastered, the pupil either began the not by any means easy task of attacking the Catechism or passed into the class whose text book was the Proverbs of Solomon, and by degrees advanced to one of the more difficult books of the Bible. This practice of using the Bible as an ordinary lesson book or vocabulary for exercises in grammar and spelling and a drill book for common purposes was very common in the old Parish Schools. Such a custom naturally tended to decrease the feeling of reverence for the sacred Scriptures, which children should be taught to cherish, and to give them a distaste for the serious meditation of its wholesome and exalting truths. In some schools the elder pupils who had finished their course of in-

struction in the Bible were allowed to choose a book for themselves which they read.

It cannot be doubted that for the most part parish schoolmasters gave a most prominent place to the reading and teaching of Holy Scripture. They regarded such a training in the sacred book as the one fundamental essential requirement for the proper mental and moral equipment of youth, and if they did not always take the very best means of imparting the knowledge of divine things to their pupils, they erred not in intention, but purely and solely in the methods adopted. It was, in fact, in express accordance with the view that religious education formed the basis of all solid instruction that the Reformers instituted the Parish Schools in Scotland. In stating the necessity of schools, the *First Book of Discipline* refers to God's purpose, that His Church on earth shall be taught not by angels, but by men, and because men are born ignorant of all godliness, and God has ceased to illuminate men miraculously, suddenly changing them as He did the Apostles and others, therefore it is necessary "to be most careful for the virtuous education and godly upbringing of the youth of this realm."

It would seem that a vast improvement in the teaching of the Bible has taken place during the last few years. Bible reading, though sufficiently ample in many of the old Parish Schools, was engaged in apart from any intelligence or intellectual display. Looking at the reports of the Dick Bequest lately issued, and comparing them with the report of 1835 and 1836, there is a marked progress. In 1835, writes Professor Allan Menzies, at the school of — a class in Exodus could "give no account, either of the passage read or of what they have previously perused. The state of ignorance in which these children are, may be inferred from their inability to tell who Moses was, or out of what country he led the Israelites or into what land, or to

give the meaning of 'congregation' or of simple words." In 1836 at —, after reading the verse "Saul breathing out threatenings and slaughter against the disciples of the Lord," not one of the class "could tell who was meant by 'the Lord' or by 'disciples,' nor could any of them tell whose history is contained in the Gospels." "None of them could tell who sold Joseph, who he was, who was his father, until prompted by the teacher." So much for Professor Menzies' report. The author of the *Reminiscences* has much the same to say. Referring to the reading of the Bible in schools, he says, "I do not think I ever heard Mr Craik (the old schoolmaster) ask the meaning of a word or a sentence, or offer to explain the one by the other. The reading was miserably bad, not showing a spark of intelligence of the sense, and the master never read a sentence to show how it ought to be done. The scholar stumbled through his verse as best he could, and when he came to a word he could call nothing he was whipped. We were supposed to learn our lessons in our seats, that is, to mumble over them, and when we came to a difficult word we stood up and spelled it aloud, when the master told us how to pronounce it. The crack feat of the class was to read the 10th chapter of Nehemiah without stumbling." According to the report of 1833, arithmetic was taught in a most unintelligible manner, and few scholars professed anything beyond the Rule of Three.

As to grammar and other school subjects says, Dr Findlater in his *Reminiscences*, "neither grammar, history, nor geography formed a part. I fancy I had an idea picked up by chance that the world was round, and had heard the names of various countries, but in what direction they lay or anything else about them I knew little or nothing. My notions of chronology may be gathered from this, that when I wrote on my copy-book 'A. F. his book say June 15th

1823 years,' I used to wonder what it was that was so old as all that." Evidences abound regarding the state of education in the various Parish Schools throughout the country about this period that no attempt at oral instruction on the part of the master was made.

One redeeming feature, however, there was, and it is that which serves to throw a certain air of erudition around these old Parish Schoolmasters, and to give to a certain extent a fictitious eminence and superiority to the Parish School. The majority of the parish teachers were good classical scholars, and aimed at instructing the most prominent boys of the school in Latin and Greek, and preparing as many as they could entice to go to the University. The training of these lads for the University was regarded by the master as fulfilling the highest ideal of his profession, upholding the best traditions of scholastic efficiency, and conferring a dignity and glory on his school and parish.

In all the schools the discipline was severe, in many barbarous, almost brutal. But such discipline accorded with the stern, Spartan views of the times, and both parents and scholars took it for granted that it was not only necessary but wholesome, and the best accompaniment for the mental improvement and upbuilding of the pupil. "The chief day for individual punishment," says Dr Findlater, already quoted, "was Saturday, when we had to repeat the Shorter Catechism and prescribed tasks of psalms and paraphrases. This was not got over, you may be sure, without abundance of palmies and tears."

The conclusion, which so great an authority as Professor Laurie on educational systems past and present, comes to in his Dick Report of 1890, we gladly quote, convinced that it is both instructive and beyond contradiction. "Scottish parochial education then, in 1826, as conducted by a schoolmaster of nearly fifty years' standing may be accepted as a

fair enough picture of Scottish education in the rural districts generally. There were, of course, many better school houses and better schools, but the majority were fairly well represented by Aberdour. Bible and Catechism, learned at the cost of many tears, but never understood, the reading in some cases of collections of literary extracts, arithmetic of an elementary kind done by rote, no geography, no grammar, no music, no sewing, nor any other subject save Latin, which was taught to the few who desired it, and formed the avenue to the higher education of the University—the sole outlet to the great world. The masters themselves were the best part of the system, being almost always men of excellent character who had spent some years at an University. In very many cases they were like Mr Craik, licentiates of the Church, and in almost all cases their moral influence was good, and doubtless also their intellectual companionship was stimulating to the other boys."

If we compare the later Report of the Dick Bequest with those of earlier dates, *e.g.*, 1833—1845, one thing strikes us forcibly, and it is this, the marked improvement there is in the "intelligence" of the pupils examined and in the "intellectual" nature of the methods of instruction. In all the later reports there is apparent a desire on all sides to breathe fresh life into the different systems at work, and by appropriating what was really good and helpful in what were deemed great discoveries at the time, the "intellectual" or explanatory method, the "monitorial system" associated with the names of Bell and Lancaster, or any other method which commended itself as effective to secure a higher standard of attainments in all the schools.

This desire to advance soon showed itself in the growing numbers to whom geography and grammar were taught, in the introduction of a graduated series of school books for the pupils, and in a better classification of the scholars. Latin

and mathematics were more largely and efficiently taught. This advance has continued in all the schools, except in some agricultural parishes and in rural districts situated within easy access to the larger towns, to which in many cases children repaired to the higher branches. With these facts before us, and taking into consideration that the modern languages, such as French and German, are extensively taught, we may justly conclude that the state of education in the north-eastern counties is of a higher order to-day than it has ever been.

Comparing his own M.S. report of 1889-90 with the M.S. report of 1841 laid before the Trustees of the Dick Bequest, Professor S. S. Laurie sums up thus :—"In 1841-42, 52 out of 115 schools presented Latin scholars to be examined by the visitor ; in 1889-90, 95 schools out of 115 presented Latin scholars. Few of these schools, it is true, presented boys in a more advanced stage than Cæsar, but a larger proportion of them, nearly twice as many, did so than in 1841. Still greater advance is shown in Greek and mathematics, and when we add the new higher branches of French and German the progress is notably great."

CHAPTER XXI.

SCHOOLS FOR GIRLS—FEMALE TEACHERS—DAME SCHOOLS.

As yet in our sketch of the History of Education in Scotland, we have made no reference to the existence of Schools for Girls or Female Teachers. Such, however, did exist, and as far back as the Reformation we find mention made of such schools being kept and taught by females. These schools generally went under the name of Dame Schools—the dame being most frequently an old widow or maid, who, with a very meagre and scanty education, aimed at supporting herself by imparting what instruction she could to the younger children of the district. In certain ways the dame schools did the work, though very imperfectly, that our modern infant schools are doing to-day. In almost every village there was to be found a dame's school, and for the most part all girls received the first rudiments of instruction at such schools before entering the higher public schools of the parish or burgh. Often a girl's entire education consisted of what she had been taught at the dame's school, for so soon as she reached the age of nine or ten she would, according to the custom of the time, be sent to work and earn her own livelihood. It was no uncommon thing to see boys at such schools, learning all the different branches of needlework taught to the girls. These dame's schools were altogether private ventures. The Town Councils or parishes countenanced them in no way. They gave them no money assistance at least. They were regarded as places where very young children might be kept out of harm's way, and taught a little, and as such

were tolerated. If, however, the dame presumed to advertise her school as a place where any of the higher branches were taught, steps were at once taken by the town authorities to admonish her, and make her aware that she was an intruder and infringed on the rights of the burgh school. Altogether dames' schools had a very precarious existence and hard struggle in our country, and though here and there they may still be found, they are wretchedly behind the educational advancement of the times, and in no way able to cope with the requirements of our age. In the old records we find repeated mention made of the Town Councils issuing orders for the abolition of schools taught by such illiterate women. Thus in 1636 three ladies in Aberdeen having presumed to take up schools in the burgh and teach their scholars to read, thereby prejudicing the masters of the English schools, they are discharged from holding any other schools than for teaching bairns to "sew, wywe pearling, allanarlie." Again, in 1656, we find this record—"The Council of Peebles discharge 'those women' who keep school for female bairns to receive any male children, either of town or landward under pain." And two years later the Council of Glasgow appoint the bailies "to discharge the woman who has at her own hand taken up a school at the head of the Salt Market." It does not, however, follow from such action that the old Town Councils would have nothing to do with the female schools. What they aimed at in acting in such a way towards dame schools was to discountenance these adventure schools—schools taught by ignorant and inefficient old women, who only gave instruction for a bare existence, and to "keep the wolf from the door." In female schools of a higher order, and conducted by proficient and well-educated women, they were interested. And the records show that long before the Reformation, when the instruction of the young of the

common people of Scotland was almost entirely in the hands of women, the Town Councils exercised their authority in the matter of their better regulation and more effective training of the young under female care. The range of subjects taught at the Girls' Schools was not extensive. In 1612 the female children in the burgh of Stirling were taught English and writing. The principal subject of instruction was, however, needlework, knitting, darning, and such like useful arts, along with domestic economy and cooking. We learn from M'Dowall's *History of Dumfries* that in 1753 the Council of the same burgh admitted a cook and confectioner as a freeman and burgess on condition of teaching poor girls the "arts of cookery and confectionery or pastry." It is quite remarkable to find such an entry as this and at such a date. It shows how practical our forefathers were, and what an amount of good common sense they had in matters pertaining to the training of the youth of the land. Knowing well how useful to every girl a knowledge of sewing and cookery would be, they made ample provision for instruction in such, and thereby furnished girls with two of the most useful and needful accomplishments for the right management of homes, and the discharge of these duties which would be laid upon them as daughters, sisters, wives, and mothers. Surely our modern ideas of female accomplishments for our poorer and middle-class girls are altogether foolish and absurd. Music, drawing, crochet, French, and German, these are the things which our age deem to be the necessary accomplishments for girls, and parents flatter themselves that if their girls show any skill in such they are educated. What a huge mistake! What great help will such accomplishments give to any middle-class girl in the real duties of home, in adding to its comforts, and in making it all that a British home ought to be? Our grandmothers were better cooks than the young women of to-day. Cooking as an art

has been sadly neglected in Scotland. The percentage of girls, yes, and of young wives also, who know anything about good cooking is exceedingly small. How can it be otherwise? This most important branch of education has been quite neglected in our Public Schools. What is showy is most wished for and cultivated. What is really useful and of most consequence is held of no value. And so it has come to pass that few workmen's wives can really cook anything beyond the mere commonest articles of food. Very few are able to cook a beefsteak well, and if I may judge from our young servants who give themselves out as cooks, the culinary knowledge of the girls of the present generation is almost as poor and mean as it possibly could be. Even the present race of young housewives are beginning to lose the art of making the two characteristic national dishes of Scotland, porridge and broth, and soon, I fear, if things go on as they are doing, the art will be completely lost. And so the result of the deplorable ignorance of cooking is that complaints louder and louder are being heard from irate husbands that home cooking is hopelessly bad, and everywhere we hear of bachelors, young and old, making up their minds to dine anywhere rather than at their lodgings, at clubs, boarding houses, chop houses, &c., and families, instead of preparing their victuals at home, are depending on cook shops for procuring ready-made food. There is, however, hope that better days are in store for working people in this respect. Schools of cookery are being established at all the great centres of population, and now and again our provincial towns are visited by ladies holding diplomas for cookery, who give a short course of instruction in cooking to all who wish. But what is needed and should be insisted upon is this—that cooking be recognised as one of the compulsory subjects of instruction for girls at our Board Schools; at present it is an optional

subject, and may or may not be taught according to the wishes and authority of School Boards. But it is a matter of regret that provision for teaching cooking has been made by comparatively few School Boards in Scotland, so that meanwhile it is not looked upon as an essential in the education of girls. In this respect our schools are far behind the public schools in Germany, and our girls perhaps behind the girls of every other country in Europe in their knowledge of industrial training, and in all matters relating to the economy of living and domestic affairs. From all that we have said it may therefore be gathered, that the education of Scotch girls in olden times consisted for the most part of industrial training, and that what passes as accomplishments in our day, were altogether unknown to the girls of the seventeenth century. It is only quite recently that any provision has been made in our country for giving young women instruction in the higher branches of learning. Hitherto their education was a very superficial and imperfect thing, more showy than real, more ornamental certainly than useful. For the last twenty years opinions regarding the nature and range of the education of girls have greatly changed, and now it is granted on all sides that any knowledge imparted to men for the improvement of their minds should be given to women. Indeed one of the stirring and important questions of the day is "the higher education of women," and not only is the question debated of opening colleges, where our young ladies may receive instruction in all the higher branches of knowledge from men of high culture and University training, but also the attempt has been made to open up all the University classes to women and permit them to take degrees. But perhaps one of the greatest wants of our day is proper schools for our middle-class girls. To a very great extent our Board Schools have become purely elementary schools, and are attended by

children in the humbler grades of life. For girls in a position a grade higher we have no suitable schools. This is a felt want in almost every burgh in Scotland. Hence the necessity laid upon parents when living near cities such as Edinburgh to send their daughters to the institutions there open for girls. Travelling by train every day is alike hurtful to the health and morals of young people. Parents are not fully alive to the fact that not a little damage and detriment come to the finer feelings of their girls by being so much exposed to the public, and that the system of sending youth of such tender years to large towns such a distance by train has a most decided tendency of robbing them of that modesty and bashfulness which should always constitute the crown and glory of girls. The absence of such schools where a good thorough education would be given to our middle-class girls has resulted in the opening of Day and Boarding Schools. Generally speaking these schools are dreadfully deficient, the instruction superficial, and the teachers inexperienced and untrained in the art of teaching. It is to be feared most of our Ladies' Schools profess to teach too many subjects, and in attempting to follow out a showy prospectus, and one which bears on its face the appearance of being learned, and having an eye for all the accomplishments which every modern young lady should possess, fall into the mistake of teaching no branch well, and with any pretence or regard to thoroughness. The indictment brought against English Schools by the "Schools' Enquiry Commission" a few years ago is, it is to be feared, applicable to some extent also to Girls' Schools in Scotland. The defects are thus summed up:—"Want of thoroughness, foundation, system and organisation, slovenliness and showy superficiality, inattention to rudiments, undue time given to accomplishments, and these not taught intelligently or in any successful manner." In Boys'

Schools, however, the general training is more thorough, a better foundation is laid, some one subject is mastered, the faculties developed, and the whole intellectual life and powers of the boys roused and called forth. Thus the boy comes to be fitted more fully than the girl for life. Thus we see the need for providing for our middle-class girls good secondary schools and colleges. But with all our desire to see our girls better educated and enjoying the higher advantages which our colleges and universities afford, it would be well for our age to keep before it this truth, that the one necessary thing in such training is not the enriching of them with a multiplicity of the so-called lady accomplishments, which after all are mere garlands of flowers, but the preparing them for the real, practical business of life, and qualifying them for those spheres of labour and duty and responsibility which they must enter. So much of the preparation necessary may be given in school, yet by far the larger part is obtained at home. It lies with parents to give this training to their children. A mother can give a daughter that which no school or college can give. If she neglect this duty, she is both committing an unpardonable offence and sinning against her child; and the result of such neglect will be realised all too really when the daughter must earn her own bread by the sweat of her brow or is placed in the responsible position of having a house of her own, and being a wife and a mother. In many respects a daughter is very much as her mother makes her, for from the mother's teaching, conduct, and spirit, the daughter derives those impressions and principles which determine in after life her character, her worth, her influence and goodness.

Often these Dame Teachers were little above in education the children whom they taught. They suffered the child to stumble through the verse or sentence as best he could, and

when the pupil came to a word he could make nothing of, it was either passed over altogether or frightfully mangled by giving to it some very outlandish pronunciation. This remark calls to one's mind the droll procedure of the dame mistress in Elgin, who, when her pupils came to a difficult word of which she was herself ignorant, used to say, "Never mind that ane, my dawtie ; just pit your thoom on't, ca' it capaleery, an' gang on."

As a set off against this we have an allusion to certain accomplished school mistresses who kept a high class boarding school last century. We copy from the *Annals of Dunfermline* (Henderson). At this period—1758—the Misses Gedd of Balridge, two elderly Jacobite ladies, opened a Day and Boarding School in Dunfermline. According to an old fly-leaf print they taught the following accomplishments :—Reading, English, grammar, writing, arithmetic, history, geography, music, dancing, and polished manners ; also plain and ornamental sewing, waxwork in flowers, fruits, houses, and landscapes, painting on glass, ornamental paper work, landscape and common drawing with painting done to the life. Likewise household duties and other necessities. This school did not succeed in so small a town as Dunfermline. They gave it up shortly after this period and went to Edinburgh, where in Paterson's Court, Lawnmarket, they opened a similar but more extensive establishment of accomplishments. They were chiefly patronised by Jacobite families. "This," says the Editor, "seems to have been the high tide of accomplishment cramming. In after years, the teaching of such a multiplication fell into disrepute. At the end of last century these universal accomplishments were all but extinguished in Scotland."

Female Teachers—their Appointment.

The Act 24 and 25 Vict. c. 107 of 6th August 1861, sec-

tion 5, ordains in regard to the appointment of female teachers, that it shall be lawful for the heritors and minister, at any properly constituted meeting, to resolve that a Female Teacher shall be established to give instruction in such branches of female industrial and household training as well as Elementary Education, as they shall then, or from time to time prescribe, and provide, over and above the salary hereinbefore mentioned, a yearly sum not exceeding thirty pounds as a salary for such female teacher, which yearly sum shall be assessed, levied, and paid in like manner as such hereinbefore mentioned salary is hereby directed to be assessed, levied, and paid, and it shall be lawful for the said heritors and minister to engage and appoint such female teacher for such period of time, and on such terms and conditions as shall be agreed upon.

In 1616, when the Church was under Episcopal rule, the General Assembly being informed that "certain women takes upon them to bring up the youth in reading, sewing, and uthers exercises in schools, under pretext and colour quhereof traffiquing Papists, Jesuites, and Seminarie Priests has their appoyntit time of meeting, at the quhilk time they catechise and pervert the youth in their growing and tender age, statute and ordainit that shall not be leisume to quhatsoever persone or persones to hold any schools for teaching of the youth, except, first they get the approbation of the Bischop of the diocie, and be tryit be the ministers of the Presbytery quhere they dwell, and have their approbation to the effect forsaid."

The 5th section of the Parochial and Burgh Schools Act makes provision for the erection of Heritors' Girls' Schools. According to the Commissioners appointed by Government for the inspection of schools in the country districts of Scotland, 1865, it appears, however, that little advantage has been taken of that provision, important though it be.

In only seven parishes out of the 133 visited were such schools found. In these parishes there were eight schools in all, with accommodation for 592 children, but in these schools there were 683 on the roll, or nearly 100 more than there ought to have been. This alone, they affirm, shows the value of such schools and the manner in which they are appreciated. This reference to girls schools is followed by a strong protest against the mixed school of boys and girls, with an emphatic statement of the desirability, that as a rule, girls should be always under the control of a mistress rather than a master. There can be no doubt, say the Commissioners, "that many irregularities pass uncensured in these mixed schools which cannot fail to strike a stranger, though the teacher may be blinded to them by the daily routine of his work. So far as we could judge, the influence of the girls upon the boys had no perceptible effect, whereas that of the boys upon the girls was obvious. The latter were too often coarse and indelicate, both in their appearance and their manners, in schools where they had been taught along with boys, whereas in schools where girls alone were taught there was a much great appearance of refinement."

We are of opinion that the picture here drawn is unnecessarily dark, and that the fears entertained as to the moral detriment of girls mixing with boys in school are wholly unsubstantial and without foundation. The entire history of educational arrangements and scholastic experiences controvert and give the lie to such assertions, and contradict *in toto* any such accusations brought against our long established system of Mixed Schools in Scotland.

CHAPTER XXII.

SCHOOL HOLIDAYS IN OLDEN TIMES.

It may at this stage of our subject be interesting to note what place holidays have had in the school arrangements of Scotland in the past. From the old records we find that parents long ago complained that school holidays were too frequent, just as they are still doing to-day. As far back as 1701 we read of forcible protests being made against too great an indulgence to scholars. Kirk Sessions and Town Councils were called upon to lessen the number of holidays ; but very wisely these bodies seem always to have used their influence to preserve for the children their much-needed and well-earned recreation. In the Kirk Session Records of Dumbarton in 1701 an entry is found to this effect, that “considering the great loss caused to the scholars by reason of frequent plays the kirk session do lay it upon the school-master, not to give a play at marriages, though it be sought by the parties ; when a play happens to be granted to a stranger—to whom it cannot be denied—or of a new scholar’s entry it shall not be given again that week ; and the session enjoin that it be given as seldom as possible.”

In regard to half or occasional holidays, the Town Council of Edinburgh, in 1710, arranged so far as the High School was concerned, that “the scholars be allowed to play one whole afternoon every fortnight in place of all the ordinary occasions of dismissing the schools when new scholars entered, or when the quarterly fees were paid, or on the desire of the boy who is victor at Candlemas, or of gentlemen or ladies walking in the yard.” In 1733 the Town

Council appointed Mr Bryce to give the school boys the "play once in the fortnight at his pleasure." In 1779 the English teacher of Greenock was authorised to give weekly for a play day either Saturday or the afternoons of Tuesday or Wednesday. In 1793 the master of the Grammar School of Elgin bound himself not to give the schools any relaxation from their studies except during the usual hours of refreshment, on the Saturday afternoon, and at the annual fairs in the burgh. In 1796 the rector of the Grammar School of Aberdeen seems to have been exceedingly lenient to his scholars, for, besides the usual long vacation given to the pupils, he granted "three weeks' play in July, ten days at Christmas, each Wednesday after twelve, each Saturday after eleven, on all public rejoicing days after twelve, a day or two at the beginning of each quarter, at the annual visitation, on the day the Synod meets, sometimes at the graduation, and they are allowed to see the races once."

Besides the short or occasional holiday, there was an annual holiday in all schools on Candlemas. Candlemas Day, 2nd February, was perhaps the most noteworthy day in the school's calendar, and the most popular of all holidays. This day was devoted to making gifts to the master. Each boy and girl when called upon gave a present to the revered pedagogue, who sat at his desk "exchanging for the moment his usual authoritative look for placid civility." The highest giver was publicly declared "victor" or "king" or "queen," and for the day was accorded great honour. The indoor ceremony of presenting the Candlemas offering being ended and a holiday being proclaimed, an interesting performance was then gone through out of doors. The latter part of the day was usually set apart for what was called the Candlemas "bleeze."

School children had also the liberty of two or three yearly holidays when they went for rushes or bent for the school

to strew on the bare, earthen floors, with the object of adding to the warmth and comfort of the building. The gathering of the bent naturally led to frequent holidays and often ended in strife. In the Records of Dunbar there is a notice of this custom on its discontinuance in 1679, when it was commuted into a tax levied upon the scholars. In 1724, according to M'Dowall's *History of Dumfries*, the under teacher in the Burgh School of Dumfries was enjoined to put fresh rushes on the house once a month, for preventing the spoiling of the children's clothes. And even as late as 1751 the practice of strewing the school with rushes was common at Rugby, which was done regularly when the trustees visited the school. But this "bent" holiday passed away when it was enacted that "each scholar shall give in lieu of bent, twelve pennies Scots to the master at stated times to buy bent or other needful things." Besides the half and occasional holiday, two yearly "plays" or "vacancies" were customary in olden times in our schools; one in winter, called the Christmas or Yule holiday, the other midsummer or autumn vacation. The Christmas holiday is one of very ancient origin, and was universal in Scotland before the Reformation. It was associated in the mind of the youth of our land with the highest delight and happiness. No holiday was lit up with such brightness and pure enjoyment, and looked forward to with such eager anticipations of pleasure. Christmas holidays were abolished after the Reformation. The General Assembly in 1585 forbade the granting of a Christmas holiday and proscribed it as a superstition. As late as the year 1700 the authorities set their faces against the holiday. But old privileges die hard or refuse to be driven to death. Ever since the Reformation we find notices of scholars standing up in defence of the old "privilege," and contending that they had

acquired a prescriptive title for the Christmas holiday from immemorial usage. In such places as Aberdeen and Edinburgh tumults and riots took place as a result of the infringement on the "ancient privilege," and petitions were addressed by indignant schools praying that their customary holiday should be given back to them. At Christmas 1580 so serious a turn had things taken that eight scholars in the High School of Edinburgh were imprisoned for holding the school against the masters, and were set at liberty on the condition of finding caution to pay the damage caused to the doors. When Episcopacy was established the Christmas holiday was restored. Thus in 1676 the scholars of the Grammar School of Aberdeen were ordained to have ten days' play at Christmas. But the opposition to the holiday on purely religious grounds continued till far on in the present century, and Christmas has only been secured as a customary holiday by hard fighting and the strong pressure of public opinion. According to the report of the Commissioners on Endowed Schools in 1875 it appears that the length of their holiday varies from a few days in the ordinary Parish Schools to four and five weeks in schools established in Scotland on English models. Another holiday besides Christmas is gaining ground in Scotland, viz., Easter, and it has become quite customary to grant a play day on the Queen's Birthday, or for a run on the ice during the winter. The tendency in fact in our day, with its "high pressure system" and disposition to cramming, is to secure as many holidays as possible for the youth of the land, and no parent consulting the welfare and interest of his child should grudge as large an amount of relaxation as is reasonable to the scholars of the schools, with their ever-increasing tasks and the demands made upon their physical and mental powers.

But undoubtedly the great holiday in Scotland is the

summer or autumn one. For Scotch children it has always been regarded as the supreme event of the year. This holiday has always been referred to as an "ancient custom" in old records, and figures in such under the name of the "vacance." In the records of Stirling on 15th June 1663, we find it noted that the scholars humbly supplicate in Latin the Council to grant the "vacance," and that the Provost and Bailies are desired to go to the school and grant a vacation of fourteen days for the encouragement of the scholars. In the same year, on the 14th August, the "master of the Grammar School of Edinburgh, with some of the doctors and many of the scholars, presented a petition to the Council of Edinburgh for a vacancy after the usual form, the Council comply with the prayer, granting a holiday till Friday, the 15th September, and a committee is appointed to repair to the High School and dismiss the boys." One thing constantly strikes us in those records, the repeated mention made of the scholars presenting petitions to the Council or other authorities for the granting of a "vacancy after the usual form," reminding them that it is an "ancient privilege." How quick the scholars were in resenting any seeming encroachments made on their liberties in this respect may be seen from the numerous allusions to the rough and ready way they defied the authority of the masters and Council if their petitions were not granted according to their wish. "Barring out" on the part of the scholars, and an unlimited amount of flogging on the masters' part are the universal accompaniments of all such outbursts of temper on both sides. In Parish Schools in certain districts the proper period for the autumn holiday was when the boys were able to present to the master a ripe ear of corn. A curious and somewhat humorous reference is found in the records of the Council of Perth. The Council in 1709 finding that it is hurtful to the scholars of the Grammar School to have the

“vacance” at the end of August and beginning of September—which is the period of “green fruit and peise and do occasion diseases and is destructive to their health”—authorise the master to give the holidays at any time he pleases between the 15th May and 15th June, the holiday lasting as long as the magistrates and masters shall agree upon. The Burgh Records of Ayr give us an interesting peep into school affairs fully one hundred years ago and the reasons for giving the big “vacance” at the season of the year fixed upon. In a petition sent to the Ayr Town Council by Mr Mair, the rector of the Grammar School, pleading that the Council should fix the time for the summer holiday, he argues that if he be allowed to guess, the month of June seems most proper for the following reasons:—First, the month of May in this climate is generally cold, the fields wear a winterly face, and there is little abroad to entertain either the senses or imagination; secondly, this is the month in which birds build their nests and boys often run great hazards by being at liberty to stroll abroad in quest of them; thirdly, several of the scholars for a good many years past have been in use to repair to Arran for goat milk, and seldom return till the end of June. Mr Mair’s arguments were felt to be irresistible and the Council resolved that the vacations be fixed to be held in June. According to the report on Burgh Schools, issued some years ago, it was found that the majority of the higher schools work forty-four weeks in the year, leaving two months for vacations and all other holidays. Trinity College, Glen Almond, Loretto, Edinburgh Academy, and other high schools are conspicuous for their liberality, giving in all from fifteen to twenty weeks in the year; while our ordinary School Boards have to content themselves with eight to ten weeks, which includes the entire sum of their holidays throughout the whole year.

The old records afford us very little information regarding the means of recreation and games indulged in by the youth in past times. Here and there in the history of the country we get some hints on the subject. One of the oldest pastimes in the schools, so far as we learn, was archery. This pastime was greatly encouraged in the schools in England, and did much to promote the martial glory and prowess of England. It was also encouraged in Scotland. The oldest notice of archery being taught in schools, is given us in *James Melville's Diary*. He tells us that at the school of Montrose the scholars were taught "to handle the bow for archerie." In 1610 the master of the Grammar School, Glasgow, is requested to ordain the scholars "to prepare their bows for archery." Another old game was golf. This game, as far back as the Reformation, was taught at the school of Montrose, the scholars being taught by their master "to handle the club for golf." Another old game found in the school was the handball. The game is not yet forgotten, being still played at several schools. The tops and whip-tops were very popular in the old schools. They are equally popular to-day. The rough and manly game of shinty dates far back. It was a famous amusement of old. It is perhaps less indulged in than formerly, but may be seen in its vigour in Highland schools. "Hide and seek" and "hockey" were much played last century, but have lost their attraction considerably for the present generation. Games still less known now were "cross-tig" and "smuggle the geg." Such games as running and leaping have always had a place in the schools, and as far back as the Reformation we find that scholars were taught "war-selling" and the "batons for fencing." Gymnastics, becoming more and more popular, at all our schools, were little known and seldom taught, but at some of the schools in places near the sea swimming formed a part of the curri-

culum. There is, however, no trace in all the record of the two most outstanding and most popular of all British games, viz., football and cricket. Any boy now-a-days would consider his education to have been neglected had he not learned at least to play cricket—"the birthright of British boys, old and young, as *habeas corpus* and trial by jury are of British men," as Tom Brown in his *School Days* says. Now and again we come across references to certain games which must not be played. As French "Kylis and Glakis," under pain of £10, and injunctions are laid down that scholars are to abstain in their games from cards and dice, and playing with or for money.

Playgrounds.

This allusion to games necessarily leads me to refer to playgrounds. It is to be deeply regretted that in several of our schools in Scotland, scholars are unable to engage in their favourite games on account of the smallness of the playgrounds. For no branch of training has so little been done in our land as for recreations. They have not till of recent years been regarded as having anything to do with the education of boys. The Educational Commissioners in their report of 1868 complain regarding the deficiency in recreations and playgrounds of Scotch Schools, and say:—"The playgrounds of all the Day Schools put together would not form a place of recreation of the same size as the 'playing fields' at Eton, or the 'close' at Rugby." Bearing in mind what an important place the playground occupies in school life, and how much depends on its size and suitability for the happiness and physical training of a boy, something should be done with a view to attach to our great Public Schools larger space for enabling boys to have that recreation which they need, amid their severe pressure of mental work. The playground helps both to develop and

strengthen the physical powers and mental faculties of youth, and serves to bring to the faded and worn-out mind and memory just that rest and invigoration which they so much stand in need of. Knowing all this, all the great Public Schools of England have large playgrounds attached to the schools, and the schoolmasters do all in their power to encourage the healthy instinct and love of manly exercises, and by so doing they find they benefit the boys in mind as well as in body. It must be confessed that our schools in Scotland are sadly behind, in this matter, the English Public Schools, for somehow Scotch people have not looked upon games and gymnastics and athletic sports, as having any close connection with the development and improvement of the physical qualities and mental faculties of the youth of the land. But in this as in other branches of learning we are advancing, and the time cannot be far off when, like our English neighbours, we shall give a very important place in all our schools to this department of training. By the Education Act of 1872, we are now in possession of schools worthy of the name, large, bright, commodious, and well-ventilated, and we may with good reason hope that the School Boards, which have with such enlightenment and judgment secured for the country such splendid buildings, will see to it that every facility will be given to our hard-wrought children to engage in the games so necessary for their relaxation and amusement.

CHAPTER XXIII.

ECOLESIASTICAL OVERSIGHT AND VISITATION OF PARISH SCHOOLS.

UNDOUBTEDLY the foremost place was given to religious instruction in the education of youth in the olden times. An Education Act passed by the Parliament of Scotland in 1567 declares it to be "'tinsel' baith of thair bodies and saulis, gif God's word be not ruted," along with secular instruction, in the minds of the young. In 1705 the Assembly recommend all instructors of youth to be careful "to instruct their scholars in the principles of the Christian reformed religion, according to the Holy Scriptures and our Confession of Faith." The old records show how careful the authorities were in regard to this duty. In 1592 it was reported that the schoolmaster of Musselburgh was careful in training up the youth, "not only in letters of humanitie, but also in catechising them according to Caluiyne, and teaching of Buchanan's psalms," and again in 1650 it is noted that "the schoolmaster of Musselburgh taught the younger children in the lesser Catechism, and the older ones in Ursui's because it was in Latin." It was also "proposed that the larger Catechism should be translated into Latin, for the use of Latin scholars." We thus see from such extracts that religious instruction formed a most important and essential place in the course of study in the old schools, and to this cause in a very large degree may be traced the reason why Scotland's sons have occupied such an eminent and honourable position in the world, and Scotland with all its poverty and hard struggle should be-

come one of the freest, most enlightened, prosperous, and most respected among the nations.

One of the outstanding features of the Old School system was the Presbyterian examination. Before the Education Act of 1872 representatives of the civic and ecclesiastical authorities annually visited and examined the schools. The visitation was attended with no little pomp and solemnity, and the day was regarded as one of the red-letter days of the school. By these visitations, the discipline and doctrine and instruction of the scholars were ascertained, and the proficiency and sense of responsibility in the masters promoted. From the days of the Reformation down to very recent times the records show how diligently this duty was attended to, how these visitations stimulated the teachers, created rivalry among the scholars, roused careless pupils, certified the progress of children, established public confidence in the schools and generally contributed to the diffusion of higher education. The advantage to the Burgh Schools of annual examinations by *independent* examiners, over and above the inspectors' examination, is strongly recommended by the assistant commissioners appointed in 1867 to inquire into the state of Burgh Schools. And so the Act of 1872, provides "that every higher school shall, with reference to the higher branches of knowledge, be annually examined by persons appointed for that purpose by the School Board." The expenses connected with this examination may be paid out of the school fund, and to show how practical were the tendencies of some of our educationists in past times, and what an insight they had into the growing wants and aims of the country, it is worth while mentioning that in 1641 there was an overture before the Scottish Parliament that "in each shire there should be a house of virtue erected." This "house of virtue" was to be nothing more nor less than a technical college in which the art of

weaving was to be taught. It was proposed that each parish in the county should send to this "house of virtue" one or two children for seven years, according to the value of the parish. And again in 1661 the Act was passed for "*the formation of companies to make line cloth,*" and it was enacted also that poor children in every parish be taught to work wool and knit stockings." Thus we see our forefathers anticipated the Technical Schools' Act of 1887, which was passed in consequence of the urgent demand for teaching trades to the working classes.

The earliest Church Records afford us ample proof of what the Kirk was doing in this direction. In 1563 and also in 1571 the General Assembly issued commissions for the establishment of schools in Moray, Banff, Inverness, and the counties adjacent. In 1574 a deputation was sent by the Assembly to visit schools in Caithness and Sutherland, planting in their bounds "masters, readers, and other members requisite for a perfectly reformed Kirk." In 1641 the Assembly petitioned Parliament to build and maintain Grammar Schools in all burghs and other considerable places, for this reason that the "good estate of the Kirk and Commonwealth mainly depended on the flourishing of learning."

Over and over again in the Records we find the Kirk uttering her protest against the unlawful appropriation of funds belonging to the Church, and pleading that such revenues be applied to educational uses. In 1565 the Assembly prays Queen Mary to apply the revenues of "friars, annual rents, altar ages and obits of priests to schools in towns and other places."

In 1572, as indicating the strong feeling of the Church in this matter, we find the Assembly requesting the Regent and the Council to "reform the nobility in the vrangous vsing of the patrimony of the Kirk to the great hurt of soullis."

Again in the same strain and as expressing the grievance which weighed heavily on the minds of the leaders of the Church at the time, the Assembly presented to James I., in 1587, a petition stating that the "youth are not sufficiently instructed in the knowledge necessary to come to the true meaning of the will of God," and the question is put, "How shall the youth be trained up or qualified men take charge of them in schools so long as the patrimony of the Kirk is so rugged to profane persons and erected into temporal lordships." To remedy such evils the proposal is made by the Assembly that the "Thirds" granted at first for the maintenance of religion should be restored in their integrity, that no "superplus be made until schools be sufficiently 'straiked' and that 'idle bellies' be deposed from benefices."

Such petitions were sent in vain; the Parliament would do nothing; the revenues had been clutched by needy and rapacious nobles, and the Church lands converted into temporalities and divided among the bishops and their partisans. Failing in her appeal to the State, the Church in desperation and need turned to Presbyteries and the other spiritual courts. The Church records all the way through are strewn with appeals made by the Supreme Court to Presbyteries urging them to exhort magistrates to augment the stipends of schoolmasters in their respective burghs. Meanwhile out of her own meagre revenues the Church did her utmost to maintain schools in the various parishes, and to provide free education to poor scholars.

Visitation to Schools.

"The Church," says Macintosh, in his *History of Civilisation in Scotland*, "was invested with the power of visiting and examining all Parish Schools of the kingdom, and she manifested a deep interest in their welfare. But the

Church always claimed and generally exercised the right of visiting and examining all the schools in the realm, though in the case of the Burgh or Grammar Schools she usually acted in conjunction with the Town Councils or the Magistrates. These visitations of the schools were made at stated times, and helped to sustain their spirit and efficiency." The *First Book of Discipline*, of date 1560, ordains that "discreet, learned, and grave men shall visit quarterly all schools for trying the progress of schools in learning." The General Assembly of 1567 took up the question of the visitation of schools, and ordained visitors "to try masters and doctors with regard to soundness in religion, ability in teaching, and honesty in conversation." Again the Assembly in 1578 took up the same subject, and in 1598 it ordained every Presbytery to visit and reform all schools within their bounds, and to make arrangements with magistrates for appointing "most meet persons" to assist the masters in discipline.

But the most important step anent this plan of school visitation was taken by the Assembly of 1642, when it appointed a committee to consider the time and manner of visiting schools, and the "best and most compendious and orderly course for teaching grammar." This action was followed up by the Assembly of 1645 enacting that all Grammar Schools should be visited twice in the year by visitors appointed by the Presbytery and kirk session in landward parishes, by the Town Council and ministers in burghs, and by the Universities where there are any, always with consent of the patrons of the schools, in order that the diligence of masters and the proficiency of scholars may be ascertained and deficiency censured. Subsequent acts of Assembly are to the same effect.

An extract from the Presbytery Records of Peebles, of date 1735, sufficiently affords a specimen of the manner in

which such visitations were conducted, and the thorough and efficient way in which the schools were examined. On the 8th January of this year, the Provost of Peebles makes application in the name of the Town Council for a visitation of the school. The Presbytery appoint a committee to visit the school on the 4th February next, and to report at the next meeting of the Presbytery. Accordingly on 5th February, the members of the Presbytery having called for the report, the committee stated that they had, along with the magistrates and several heritors of the parish, visited the school, and having caused the schoolmaster to examine the Latin classes severally, they heard each class read and explain parts of the authors used ; examined some in different places ; tried them upon the parts of speech and syntax. They likewise prescribed a theme and examined it, having thus got a sufficient specimen of the master's sufficiency and method of teaching and of the proficiency of the scholars, they unanimously approve of both, and having also heard the other classes of the school examined upon English and arithmetic, they were very well satisfied with them all. The Presbytery having "heard, read, and considered" the report, unanimously approve of the whole, and appoint Mr John Hay, minister at Peebles, to acquaint the magistrates of the same, recommending them to procure if they can, a more convenient school house. Further, on the 2nd April, Mr Hay reports that he delivered the Presbytery's commission to the Magistrates, who promised to provide a more convenient school house as soon as possible. (*Presbytery Records of Peebles.*)

School Duties on Sabbath—Compulsory Attendance of Masters and Scholars at Church.

Our forefathers had, what is regarded in our day, very severe ideas of what work is. Duty in their estimation was

both a most sacred and imperative thing. Everyone should be busy, for does not hard toil help to keep people out of mischief? What was good for the grown up people was good for the youth. Nothing was better calculated to train boys and girls in the ways of virtue and usefulness than learning "to bear the yoke in their youth." So children in the olden times were early sent to school, kept in many cases nine and ten hours daily at school, knew little or nothing of recreation, and had to labour as hard at their lessons on Saturday as on any other week day. All this was very exacting and tended to make the life of a child a very laborious and Spartan-like piece of discipline. But our forefathers took a step even beyond this. Not only must boys and girls be kept diligently and closely at work on the week days, they must be no less busy and industrious on Sabbaths. Drill, instruction, discipline, oversight—these all had a deep meaning for the parents of the children of the sixteenth and seventeenth centuries, and in carrying out such ideas mental relaxation and rest were wholly lost sight of. Children must be thoroughly instructed in the principles of religion, this was the firm conviction of our forefathers, and everything was sacrificed in order that this end might be attained. The idea of consulting the comfort or pleasure of the child was almost unknown in those Draconian days (for such a consideration is quite a modern one), parents had but to order and command, children to listen and obey. The Sabbath was the day set apart for the principal religious training of the child. On that day he went to school, repeated long lessons from the Bible and Catechism, was marched to church strictly overlooked by the masters, guarded at home by the equally despotic rule of the parents, and made ever to feel that the eye of a taskmaster was on him. The records of the old kirk sessions and burghs of the past show to us how very strict

the training and oversight was on the Sunday. According to the records of Glasgow we find that about three hundred years ago, it was ordained "that the Catechism of the Christian religion be taught in the vernacular on Saturdays after mid-day to the first year scholars attending the Grammar School of Glasgow ; but to the rest the Catechism should be taught in Latin and the argument thereof partly expounded *ratio cujus exigatur*, on the Sunday at the public assembly and also at the lecture on the same day ;" and in 1685 all the scholars in the same Grammar School were required "to convene on Sunday morning in school after preaching in order to give an account of the sermon and to be examined in the Shorter Catechism and Confession of Faith in English." In 1649 the schoolmaster of Peebles is directed before dismissing the school on Saturday "to prescribe to the scholars who are learning Scots a portion of the Psalms or Catechism, of which they shall give an account on Sunday at the close of the afternoon sermon. Each Sunday he shall convene the scholars at eight in the morning, teaching and catechising them in their Sunday lessons of Scripture till the second bell rings, when the afternoon sermon ends he shall convene them and take account of their notes of the preaching and of the Sunday lessons." All throughout Scotland in the seventeenth century, the course of religious instruction was as rigid. The programme of Sabbath work in the different parishes both North and South was equally severe and rigorous. School meets at 8 o'clock in the morning, the classes are examined in a sacred lesson prescribed on the preceding Saturday, Psalms are read and repeated from memory, and the catechism explained. Such is the morning work. After sermon is over the school again assembled, and the children exercised in what they heard at Church. After the second service again the children return to school, the master having offered prayer and

returned thanks for all God's blessings, "shall call up some of each class and require their observations of both the sermons and enlarge points to them occasionally for their capacities as they have been taught, and after a large hour's space spent in exercise and exhortation he shall dismiss them with psalms and prayer." In some places towards the close of the eighteenth century we find that this custom of compelling the scholars to attend church in a body accompanied by the masters began to fall into abeyance. Here and there in the old records we find reference to the growing laxity of the nation in this matter. In 1826 the magistrates and visitors of the Grammar School taking into consideration the fact that the practice of causing the scholars to commit to memory and rehearse in the school on the Sabbath day, the Assembly's Shorter Catechism and likewise giving an account of the sermons which the scholars had heard in the churches, "revive the ancient practice of assembling on Sunday in school half-an-hour before the commencement of public worship for the purpose of reading a portion of Scripture with those scholars whose parents wish them to attend church." What contributed most of all to the discontinuance of the practice of giving religious instruction at the public schools on the Lord's Day, and of masters and scholars marching to church in procession, was the origination of Sunday Schools proper. These at first were started by private parties, and were open to all sorts and conditions of children. Their real object was to get hold of those children who were neglected and never attended church, and who, therefore, had no chance of being trained in the knowledge and fear of God. In their beginning such Sunday Schools had much in the shape of opposition and ridicule to contend with, and it was no uncommon thing to see the minister and kirk session of certain parishes doing all in their power to discredit them

and warn their people against sending their children to such schools. In some cases such Sunday School teaching was regarded as an intrusion on the peculiar and sacred duties of the minister and kirk session, and as such must be treated as alien to the very idea of parochial and ecclesiastical jurisdiction. In other cases, however, the opposition raised against them professed to base itself on the belief that such schools acted prejudicially to the best interests of the children, and naturally broke down the feeling of responsibility which every right-minded parent should have in regard to the religious training and education of his children. But in spite of all such opposition and objections Sabbath Schools increased in number and commended themselves to the tastes and judgment of the people, and have now become a necessary and most essential adjunct in all Christian work throughout the length and breadth of Scotland. Their growth and prosperity, however, dealt a fatal blow to all that surveillance and rigid training which scholars were subjected to, and perhaps as much as anything conduced to the overthrow of old Scottish Sabbatarianism which, with all its austerities and heavy burdens grievous to be borne, made the Lord's day one of gloom and excessive toil to the rising generation.

When we read such extracts as these, the one from the Presbytery Records of Elgin, of date 1649, the other from the Burgh Records of Jedburgh, of date 1656, we can see what a hard time of it the youth of our land had in what are called the "good old days," and how the teacher was not only a rigid disciplinarian and religious instructor, but also a censor of the conduct, and a detective of the faults and peccadilloes of the youth the lifelong day. The Presbytery of Elgin instruct the masters of the Grammar School before dismissing their Sunday scholars to tell them "to keep within doors during the rest of that day—to be exercised in the study of their sacred lessons, and in

meditation of what they have been hearing." And the Council of Jedburgh request the master "to take care that on Sabbath days good order shall be kept when the scholars are out of school." Thus Church and State, Presbytery and Town Council, according to the spirit and tendency of the times, laid burdens on the shoulders of the youth, which might have crushed out of their young life all ideas of the beauty and grace and sweetness and light of that religion which they were endeavouring to uphold.

From the old records we learn that the authorities made special provision for accommodating the scholars of the Public Schools in Church. It was their care to have them placed so that they might "hear the voice and see the face of the minister of the Word." In 1660 a portion of Lady Yester's Church was set apart for the exclusive use of the scholars of the High School, Edinburgh, on Sabbath, and some time later the East Gallery of Trinity College Church was set apart for the same purpose. In 1644 licence was granted to two persons of the kirk session of Dunfermline to fix seats for themselves "under the schollers' seat," and in 1709 the Council of the same burgh ordain the "scholars' loft in the church to be built and repaired." As late as 1826 the scholars of the Grammar School of Aberdeen attended church in the "Grammar School Gallery." One very common custom, peculiar perhaps to the seventeenth and eighteenth centuries, has yet to be mentioned. It is that of the scholars acting as teachers of religious knowledge. In 1604 the kirk session of Aberdeen ordain for the edification of the "common ignorant people and servants, that between the second and third bells every Sabbath day, two scholars of the English School shall stand up before the pulpit, the one demanding, the other answering with a loud voice, in audience of the people, the short catechism and form of examination of children in order that by frequent

repetition the people may learn the same 'perqueir and be brought to the knowledge thereof.' " In 1616 Mr Thomas Hogg, master of the Grammar School of Leith, promises to obey the injunction requiring two bairns " fra the Gramer Scool " to repeat on every Sabbath day after the prayers and before the blessing, Mr Craig's " carritches openlie in the kirk for the instruction of the comonnes."

But this practice early died out and seems to have disappeared altogether about the middle of the eighteenth century. Thus we can see from the various extracts we have given from the different records, and from a review of the history of education in the olden times, how careful our forefathers were in endeavouring to give to the youth of the land a religious training, and make them good and worthy citizens. Week day and Sabbath were alike devoted to this supreme object. They acted up to the light which they had, and certainly they did their duty faithfully and well. It is easy on our part to blame them for their severe and rigorous methods and to accuse them of harshness and a want of knowledge of the thoughts and ways of youth. Their severity arose from the high sense of duty and responsibility laid on them as parents and guardians, and their rigorous action was simply a reflection of the earnest, thorough-going ideas of their age, and was endorsed by the goodwill and approbation of all sections of society. Many of the modes and practices by which such educational results were reached have passed away and new methods in all departments of instruction have taken their place. The old system of teaching religion to children and making them good and virtuous by long wearisome instruction in the Bible Catechism is at an end and will never more be revived. We do not wish them revived, for they are not suited to the changed times. But what we do most earnestly wish is to have the children of Scotland instructed in the great

leading truths of the religion of Christ, and the Bible taught and explained in all our Public Schools, its morality enforced and made the guiding principle of the life of our youth (and all this can be done in ways and methods, which accord with the more enlightened and humane spirit of our age), and purged from all the austerities and vigours of the past. But such changes bring us face to face with the question, What should be done in our time so as to secure a sound religious teaching for our youth? In answer to such a question, full of deep meaning and interest for us, I am led to quote the words of Mr Grant, the author of *History of Burgh Schools in Scotland*, who has studied the subject and given an answer with which I fully agree. He says,—“We have no desire to introduce into our schools these (old) practices in religious exercises, but if Parliament and the School Boards—in their wisdom—come to treat religion and education as two separate things and so disunite them on the ground that they clog, or embarrass each other, the Sunday Schools of the future may become more important than they have been in the past, consequently they will have to be better organised. The teachers must be selected with as great care as is shown in the choice of those who conduct our public schools; the managers must exclude many who volunteer to do that important work at present—among others, the Sunday teacher who has no other qualifications than good intentions, the teacher whose knowledge is confined to the answer and question book, who does not duly prepare for his class; in short only good teachers—those possessing superior knowledge, excellent parts, and are in love with their work—should be elected.”

CHAPTER XXIV.

RELIGIOUS EDUCATION—ITS PLACE IN THE OLD PARISH SCHOOLS.

No one will find fault with the statement that it is the duty of the parents to care for the education of the young. No decree of Government and no State system of "paternalism" can free them from their obligation to instruct their offspring. Fathers and mothers cannot without a fearful display of unnaturalness depute their office to any corporation or School Board. But not only must they make full and ample provision for the education of their children within the range of their means, they are bound to exercise an oversight of everything pertaining to their training. It is not sufficient merely to place their children at school under competent and trustworthy masters; parents must make their family feel that they are interested in their progress at school, and in all that tends to their educational improvement. It is just at this point many parents greatly err. It is surprising to find how very careless some parents are in this matter of oversight. They content themselves with the feeling that because their children are in such and such a school, and receiving the instruction of highly certified teachers, their duty and concern are at an end. This kind of home neglect has done much harm to our youth in the past, and borne bitter fruit in all the different grades of social life. The "don't bother me" system has been carried to great extents in our day, and parents in too many cases will not take the trouble of making themselves acquainted with the home lessons and preparation of the

young scholars. In this way those benefits and that training of mind which should arise from close and intimate relations of children with their parents are wanting, and no amount of tuition and oversight on the part of others will be able to impart them. In not a few instances the delinquency of the father leads to delinquency on the part of the mother—he is absorbed in business, she in fashion : he in politics, she in other people's welfare ; he in municipal concerns and endless disputations, and she in gossip, and acting busybody from house to house, and in the meanwhile the sons and the daughters grow up as they may, wanting in much that only good, wise, home oversight could have supplied.

But, however devoted heads of families may be to the sacred mission of superintending the mental and moral advancement of their children, they must be careful lest they neglect their religious training. They must lay this responsibility of having the young committed to their trust instructed in the truths of Holy Scripture on their mind as a very pious task, and strive to keep before the growing thought and expanding intellect of the youth the precepts, the commands, the duties and sanctions of religion, and if parents have that faith in the religion which they profess, and belief in those holy writings of the Old and New Testament which they declare they have, they should see to it that their children are sent to those schools where the Word of God is read, where religious instruction is imparted, and has a place in the curriculum of study.

The education, the civilisation of all countries in the history of the world has been closely associated with religion. Religion was the very life and inspiration of such. Herder, the German thinker, has shown that all the nations received writing and the earlier forms of culture from the teachers of religion, and in large measure may be traced to their influence subsequent advancement or enlightenment, the found-

ing of schools and colleges, and the decisive triumphs of modern civilisation. Blot out, if possible, what teachers of religion have contributed toward the promotion and extension of learning in the world, and the thick darkness and prevalence of ignorance to-day would be appalling. Take any school or college or University in Europe or America, and it will be seen at once that without exception it has been originally established by religious men, and in the name of the religion of Christ. Whatever the State has done to foster, and give a place to religion in the schools, has simply been done by the inspiration of religious men. When the State threw off in 1872 all responsibility for the religious education of her children, she was so far cutting herself adrift from that succession and continuity of functions which have flowed down to her from time immemorial, and by that act of severance she not only wounded the higher sentiments and deep-rooted feelings of many of her best citizens, but also put herself in the strange and contradictory position of professing to be the most enlightened and Christian State in the world, yet refusing to give one penny of her immense revenue to teach the principles and doctrines of that religion by which she swears. Yet we are thankful to find that this sacred duty of religious instruction has been committed to the people of our land. It lies with the community to say whether religion is to be taught to the present and future generations. And so far, ratepayers have been true to the responsibility laid upon them, and have decided that religion is to be taught in our Public Schools, and that the system known as "use and wont" must be maintained. In so deciding and with so great emphasis and clearness in opposition to all attempts to secularize our Public Schools, Scotch burghs and parishes have done a praiseworthy thing, and one which shows how thoroughly convinced Scotch people are regarding the place

religion occupied in the entire educational system of the country, and how powerfully and with what moral and highly beneficial results, its teaching affected their forefathers. And it still lies with the community, everywhere to create public sentiment on this subject, to stimulate the ruling authorities to right endeavours to co-operate in all movements for the growth of popular intelligence and higher education on the basis of a pure morality and true religion.

Our forefathers were strongly of the opinion that religion should be taught in all the Public Schools. In all the Parish Schools religious instruction had a very important and primary place. Both before and after the Reformation the Church and Town Councils kept it steadily before them as a sacred duty to instil into the minds of the youth those doctrines and principles of that religion which they professed. They did not think the education of a child was complete without such a training. Boys and girls must not only be instructed in learning virtue and morals, but also in religion. Mere secular education in the estimation of our ancestors was worse than ignorance; and knowledge if not accompanied by the fear of God became a curse and only added to the power of doing evil. This opinion is very emphatically expressed by a zealous reformer in education of the eighteenth century, who maintains that scholars from their first going to school till they leave the University, ought carefully to be instructed in the principles of religion, adding "that nothing is more certain than that where there is not a well-directed conscience, men are rather the worse than the better for being learned in any science." The Parliament of 1567 legislating in harmony with the spirit of the age, declares "that all laws and constitutions provide that the youth be brought up and instructed in the fear of God and in 'gude maneris,' and says that if God's Word be not rooted in them their instruction shall be 'tinsel baith to

thair bodyis and saulis.'” The Church of necessity could not be behind Parliament and Town Councils in their zeal for imparting religious instruction to the youth of the land. So we find, in 1616, the King’s Commissioner makes a proposal to the General Assembly, that “all scholars shall be made to learn by heart the Catechism entitled “God and the King,” and again on the representation of the Commissioner, the Assembly ordain a Catechism to be “made easy, short and compendious, of which every family must have a copy for instructing their children and servants in the articles of religion.” In 1705 the Assembly recommend “all instructors of youth to be careful to instruct their scholars in the principles of the Christian Reformed Religion, according to the Holy Scriptures, our Confession of Faith, or such books only as are entirely agreeable thereto.” Both the records of the different burghs and presbyteries, and the acts of the General Assembly during the sixteenth, seventeenth, and eighteenth centuries very sufficiently show that great attention was given to imparting of religious instruction in the schools of the respective parishes. Innumerable extracts might be culled from those records noting with what exactness and care the school authorities and patrons carried out this duty laid upon them, and what a prominent place they gave to the teaching of religion and imbuing the minds of the youth with the principles of the Christian faith. Two extracts will suffice, the one taken from the Presbytery records of Kilmarnock, the other from the burgh records of Aberdeen. It will be seen from the contents of the extracts that Church and State alike were at one in enjoining that religious instruction should hold a primary and essential place in the study of pupils, and that it formed the most important factor in the fashioning of their character and preparing them to take their place in society and perform

the varied duties which might be laid upon them in their respective spheres and missions. The Presbytery records of Kilmarnock dated 1795 say :—"What endears the masters of the Grammar and English Schools of Kilmarnock to the Presbytery who have just examined these schools, and ought to endear them to every friend of religion, law, and order, is, that they are most careful to enforce a due respect to the sacred Scriptures, by making their scholars read them regularly, according to the recommendation of the last General Assembly, and doing everything in their power to learn them the foundation of their hope as well as their duty to God and man." The other extract from the burgh records of Aberdeen is of considerable interest for this reason that it gives us a very correct idea of the kind of religious instruction imparted to the olden times, the prominent place it took in the course of study, and the books generally used as religious class books. We quote :—"In 1800 the visitors of the Grammar School of Aberdeen, considering that nothing can be of greater importance in the education of youth than their being carefully instructed in the principles of religion, enjoin a special regard to this essential point in all the schools under their inspection ; in the Grammar School they appoint lessons to be prescribed on Saturday to the several classes, according to the respective progress of each, from the *Rudimenta Pietatis*, from the *Sacred Dialogues* and from Buchanan's Psalms, or Castalio's Latin Bible ; the scholars shall give an account of these lessons on Monday morning ; in the English Schools they appoint the forenoon of every Saturday to be employed in teaching the Shorter Catechism or Watt's Catechism ; at the annual visitation some specimen shall always be required of the progress of the scholars in religious knowledge from these sources." It is not so many years ago, and quite within our own remembrance and ex-

perience also, that every Saturday forenoon was set apart at school for Bible instruction and repetition of the Catechism, and not a few of us on such occasions could boast that we knew the catechism from beginning to end. But the Saturday catechism trial is now a thing of the past, and with it has passed away much of that sound and thorough grounding in the truths of the Bible which contributed not a little to the formation of that character in Scotsmen which has gained such a reputation for him all over the world.

Religious Instruction—The Religious Difficulty.

The national life of Scotland has been closely associated with religion all along. Her struggles for a pure faith and religious liberty have made Scotland what she is. The character of her people have been moulded and welded together by religion. That *perfervidum ingenium Scotorum*, of which Professor Rivet, the distinguished Frenchman speaks, is largely an outcome of that religious faith held so resolutely and with such glowing fervour by Scotsmen, and which in truth to a large extent constitutes their very life and being. What was to him of such supreme importance and the rule and law of his own inner life, the Scotsman of the sixteenth century made the determining and guiding power of the life of the nation. The nation in all its institutions, councils, assemblies, schools, and universities must be religious. The element of religion must form an essential factor in the governance and conduct of such public institutions, and confer its supreme and sacred sanction on all their transactions. It can with all truthfulness be maintained that it has never been the tendency of our forefathers to secularise the varied institutions of our land. On the contrary it has been their aim as much as possible to infuse into them a religious spirit, and to recognise them as instruments through which God carries out his purposes and

arrangements in the world. Holding such beliefs, and governed by conceptions so high and ennobling, our forefathers were very decided in their opinions regarding what should constitute the main and absolutely necessary part of the course of study in the old Parish and Burgh Schools. They might differ respecting many things, about Church government, about doctrines, about State policy and creeds, but as touching the question as to the duty of teaching religion in the schools, they were at one. At no time in Scotland has there been much heard regarding the "religious difficulty." By no great part of the people of our land have any objections been urged against the old custom of "use and wont" in teaching the Bible and Catechism. Our national schools are schools where, with very few exceptions, both the Bible and Catechism are taught, and they are attended by the children of all denominations—Presbyterians, Episcopalians, and Roman Catholics; and the instances are rare indeed when complaints are made by the parents that violence has been done to the consciences of their children by masters insisting that pupils should attend any class where religious instruction was given. In Scotland the almost universal rule is that School Boards authorise the teaching of both Bible and Catechism, that is, they adhere to the system long known by the title "use and wont." But great care is taken that the "Conscience Clause" be carefully attended to, so that if any parent objects to his children being taught religion at schools, the objection must on no pretence whatever be overlooked or disregarded. So scrupulous and careful are School Boards all throughout Scotland that the religious convictions of parents and pupils be not tampered with, that almost never is the complaint heard that an injustice has been done to any child, whatever its particular faith may be. The Conscience Clause of 1872 "provides

that every Public School shall be open to children of all denominations, who may, however, be withdrawn from religious instruction without suffering disadvantage, and that the time for teaching religion shall be at the beginning or end of a meeting, according to a table provided by the Scotch Education Department." So far as the different elections of the School Boards may be taken as an indication of the mind of the people in Scotland, it can be confidently asserted that it is as much as ever the wish of parents to have religion taught in the Public Schools and their children instructed in the faith and beliefs of the Word of God. The party which aimed in 1872, when the Education Act came into operation in Scotland, to secularise our public schools, and to drop out of their curriculum all reference to the teaching of religion was completely and hopelessly beaten at the polls at that time, and since then, having learned the minds of the people of Scotland on this question, the secularists have made no other public effort to have their views carried into effect. So that now, as in the sixteenth century, there is the utmost regard paid to the teaching of religion in our public schools. So far as the respective Governments are concerned, Liberal and Conservative alike, the youth of the land might grow up totally ignorant of that very religion which is the stay and bulwark of all true and righteous administration. That this conclusion is just and according to facts, we have only to state that it was enacted in 1872 that "no part of the money annually granted by Parliament for public education, or any portion of the rates raised in the different parishes, for public education can be used for encouraging proficiency in religious knowledge." Not one penny of the local rates can be taken for providing prizes to scholars for their superior knowledge of the Church Catechism, or even the Bible; that book from which we

draw all our ideas of that holy religion which we profess as Christians to hold and revere, and which lays down with such an unerring hand what that righteousness is which alone exalteth a nation. That book, "the book of the human race," as a distinguished writer says, "in which the local and temporary disappear in the universal—a book containing the history of education, of a vast and sublime education which the child, without being told apprehends as his own education," such a book with all its glorious traditions, and excellencies neither the State or the local authorities will give one halfpenny to teach or explain. For the Government Inspector religious knowledge has no concern. He may examine on any secular subject prescribed and forming part of the school curriculum, but the Bible as a text-book or otherwise he has nothing to do with. Whatever may be given to scholars in the shape of prizes for religious knowledge must be raised by private subscription, and by the goodwill of friends interested in the spiritual welfare of our youth. Still, though all this must be said as explaining how matters stand and showing what position the State assumes as regards the teaching of religion in the schools, we are more hopeful and confident than we were some years ago that the religious instruction of our children is secured and positively safe in the hands of the ratepayers and School Boards. Our Public Schools can never become godless or exclusively secular. The heart of our nation is genuinely religious. Parents will demand for all time coming what they enjoyed themselves when at school. They will take care that their children's education will not be conducted without any reference to God and their duties to Him. Every three years the ratepayers will be able to give expression to their religious feelings at the polls, and say whether they wish to see the Bible kept in the schools and its truths explained to the pupils. And parents who desire to

have more than secular instruction imparted to their children, must take the trouble of going to the polls and giving their votes for such candidates at the School Board elections as will on no account suffer religion to be excluded from the course of study at the Public Schools, and instruction in the Bible relegated to the position of being only a minor and very unimportant branch of a child's training. Some of a very optimistic bent of mind, instead of deploring the present state of things and arrangements as boding ill for the religious education of the rising generation, take a most hopeful view of the matter. They maintain that the neutral position assumed by the Government will act for and not against the proficiency of religious instruction in the schools. By laying the responsibility of attending to the religious requirements of the schools on School Boards, and exhibiting by such an arrangement the confidence that the State places in the community who have the power to elect men of good morals, sound faith, and integrity to these Boards, they argue that in no conceivable way can the cause of religion suffer—nay, that only then will it be developed and genuinely advanced, and by the clear and unequivocal consent of the people take its place as a most essential part in the training of the youth of the land. While assured in my own mind that in spite of the cry heard now and again that it is doing violence to the conscience of a very large number of the ratepayers of the land to have any kind of religion taught in the Public Schools, and that the education given in such institutions should be altogether of a secular nature, religious instruction will with the hearty approval of the majority of those interested in the true welfare of our youth be continued to be taught from one generation to another, I am nevertheless forced to admit that the State may very justly be charged with a piece of glaring inconsistency in maintaining a Church for the

religious instruction of grown up people while it refuses to make any provision for the religious education of the young, and in no way recognises the Bible as even a class book in the schools. For who will contradict the statement that the young require much more urgently all those helps, and incentives which religion carries with it than old people, and are more prepared to receive and profit by such Christian instruction than their parents or seniors who obtain it from the Church established and endowed by the State? According to the returns, not only is the Bible and Shorter Catechism taught in the majority of the Elementary Public Schools, but also in the Secondary Schools, and such religious instruction is accompanied by prayer and devotional exercises. In some schools the Bible alone is taught, but in by far the larger number both the Bible and the Westminster Catechism are taught. Sometimes parents connected with some of the non-Presbyterian denominations in Scotland make objection to the Catechism being taught to their children, and claim the privilege of the Conscience clause, but exemption is seldom asked from the class while instruction from the Bible is being given, and even Roman Catholic and Jewish children are in attendance when the religious lesson is being imparted. In many places, however, by a common understanding among the various creeds and denominations the tendency is to restrict the religious teaching to the Bible, and possibly as time goes on and a desire for change manifests itself, the one sure way of securing that religion be taught in the Public Schools would be that School Boards should agree not to insist upon the Catechism being taught, which may be regarded as the creed or badge of a certain denomination or religious body, but to pledge themselves simply to have the Bible, the common authority and standard for all Christians, read and explained to the scholars. The necessity for continu-

ing to teach religion in the schools, according to Grant in his treatise on Education, is more imperative than ever, and in so saying he alleges three reasons. First of all, the number of children who are orphans is on the increase, as are also the number who owing to vice and carelessness have torn themselves loose from all responsibility of caring for their children. Another reason he urges is, that parents, though willing and anxious to train their children in the truths of religion, the pressure of business and the multiplicity of their duties stand in the way of carrying their good intentions into effect. All this leads to the conclusion that if our youth are to be instructed in the fear of God, and have the great leading truths of our holy religion imparted to them, both School Boards, and proper upbringing of the rising generation should see to it, that they discharge this sacred and very important duty, and use every means and opportunity within their reach to give to the youth of the land, as sound and as thorough a religious education as did our Scotch forefathers in the days when the warm, living breath of the Reformation still was felt and realised throughout the length and breadth of the land.

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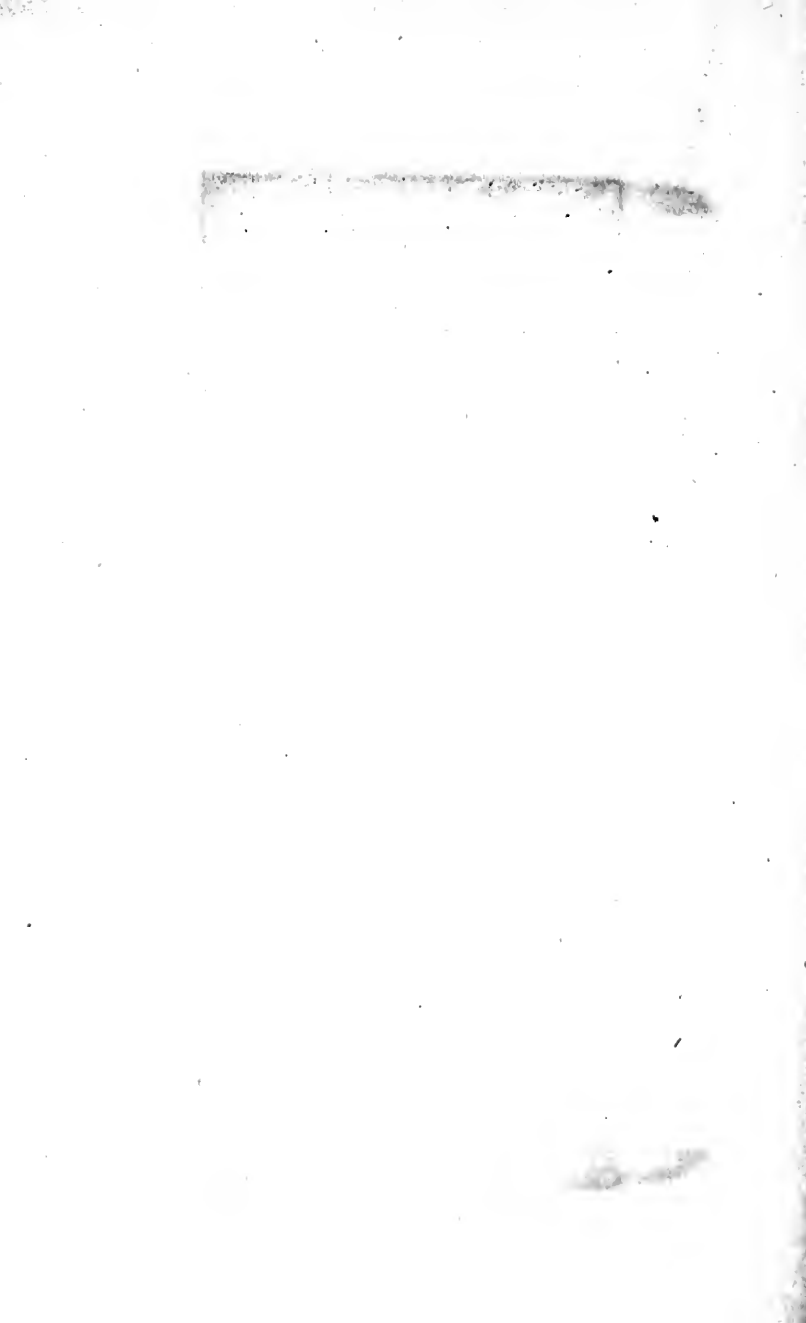
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